WHAT IS SACRIFICIAL IMMOLATION?

Nihil Obstat:

GEORGIUS D. SMITH, S.T.D.,
Censor deputatus.

Imprimatur:

EDW. CAN. SURMONT,
Vic. Gen.

WESTMONASTERII,
die 25 *Octobris* 1928.

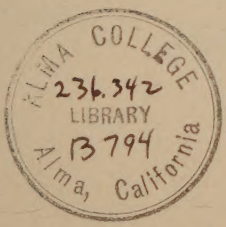
B794

WHAT IS SACRIFICIAL IMMOLATION?

BY

REV. J. BRODIE BROSNAN

M.A., O.B.E. (Mil.)



LONDON

SANDS & CO.

15 KING STREET, COVENT GARDEN

76 CAMBRIDGE STREET, GLASGOW

AND EDINBURGH

1929

Printed in Great Britain

PREFACE

To The Right Rev. Dr. T. Henshaw,
Lord Bishop of Salford

Not only as a testimony to his constant personal help and interest in the Priests' Eucharistic League, but also as a small token of appreciation for his kindness to me always and to his priests everywhere, this little book is, with very much respect, affectionately dedicated by his devoted Servant,

THE AUTHOR.

CONTENTS

CHAPTER		PAGE
I.	General Remarks	9
II.	Immolation of the Cross . . .	17
III.	Immolation not Destruction . . .	34
IV.	Absolute and Representative Immolation	58
V.	Immolation according to St. Thomas .	89
VI.	Immolation in Holy Mass . . .	104
VII.	Is Christ a Victim and Sacrifice in Heaven?	129
VIII.	Some Observations and Thoughts .	155

SACRIFICIAL IMMOLATION

CHAPTER I

General Remarks

At the present day the theological world is much confused about the question of Sacrificial Immolation.

Different views are in vogue and are being discussed, with the result that a bewildering uncertainty hangs over the whole subject.

The importance, however, of the question of immolation cannot be doubted, nor can its intimate bearing on the final settlement of the exact nature of Christ's Sacrifice (and, indeed, of all sacrifice) be seriously gainsaid.

In a general way, one has sought light on immolation from ancient and modern writers and theologians, and in a particular manner one has endeavoured carefully to analyse the writings of St. Thomas Aquinas. Whenever possible this search was guided by any solid or infallible teaching given by Holy Church.

Thus one is not without hope that the con-

clusions reached will be found satisfactory, and that they will help, if not indeed supply a final solution to this vexed and at present bewildering question.

Though "immolation" is found in sacrifice back to the time of the Apostles, and is met with in many parts of the Old Testament, it can hardly be said that its exact sacrificial meaning is anywhere defined.

Sometimes it is synonymous with the whole sacrifice; sometimes with the killing or destruction of the victim; sometimes in a general way with the act of sacrificial offering.

Theologians and others from St. Augustine (430) to Aquinas (1274) employ the term, yet they seem little concerned to explain its exact sacrificial import.

Whether or not its precise meaning and force were then so well known to the faithful generally as to require no explanation one cannot say.

Needless to state, the faithful might very well hold and believe that the Cross or the Mass is a real and true sacrifice, and that each is really and truly the same sacrifice, without however, having a clear and accurate knowledge of the essentials of immolation in either.

Writers after St. Thomas, but before Trent, as a rule pass lightly over the question.

When they speak of immolation, they generally observe, like Richard of Middleton (1308), that "each day he (Christ) is immolated; that is to say, his immolation is represented" (Comment on four Books of Lombard, Sent. i, 4, p. 158).

The rise of Protestantism with its denial that the Mass is a true and proper sacrifice, led to a minute examination of the nature and elements of sacrifice.

When Zwinglius argued "Christ's Blood was poured out once only; Christ died but once only to expiate the sins of the world" (Operat. ii, p. 183), and thence concluded that the Mass was not propitiatory and could not be a sacrifice, the minds of theologians were immediately directed to a scientific and exhaustive study of the essential elements of sacrifice.

Hence the questions: What constitutes sacrificial immolation and expiation? What sacrificial oblation? As answers to the Protestant difficulty, divergent views were expressed.

Indeed, at Trent, owing to the varied opinions of the Fathers and theologians, the Council deemed it not judicious to define the exact nature of sacrificial immolation or of sacrificial oblation.

Yet the Council did define that the Mass is

a true and proper sacrifice (Can. 9, Sess. 22), and that "in this sacrifice the same Christ is contained and immolated without blood shedding, who with blood shedding offered himself once on the Altar of the Cross (Chap. 2, Sess. 22).

This, indeed, was a great step forward.

When, however, theologians came to interpret this teaching, while they all state that the sacrificial *oblation* or *offering* at Mass is very real, few, if any, allow that the *sacrificial immolation* there is real.

They describe it as mystic, symbolical, figurative, etc.

Clearly with reference to the Mass, the Council itself says nothing about the nature of these sacrificial elements, whether they be real or figurative.

It merely states that the sacrifice is true and proper, and that the immolation is without blood-shedding.

To make one element real (oblation) and the other element (immolation) figurative does not seem, at least, consistent, if it is not, indeed, erroneous.

This inconsistency arose, one suspects, from making death or destruction synonymous with immolation; and strange this, too, notwithstanding the words of the Council that this

immolation at Mass is without actual blood-shedding.

The criticism recently made by Abbot Ansear Vonier on Lepin's learned book *L'idée du Sacrifice de la Messe* seems peculiarly available here.

Merely remarking that after Trent, theologians generally, being more or less under the influence of the opinion that death or destruction is really immolation, go off into various theories[1] and explanations, one cannot do better, I think, than conclude this chapter with the just and weighty words of the able Abbot:—

"The book (*L'idée du Sacrifice de la Messe*) is a mine of Latin texts, as the author gives the original of all his quotations in copious footnotes.

It is easy, therefore, to judge for oneself of the use which writers of all time have made of the classical Eucharistic terms, *immolare*, *offerre*, *sacrificare*.

Now if one fact is clear, it is that these terms have an equal value in the Eucharistic phraseology of all centuries, so that one is neither

[1] It is not possible in a short work like this to deal individually with each of these theories. Those interested will find them all in Lepin's book just referred to.

more literal nor more figurative than the other.

This Lepin denies. Whenever he comes across the term *immolare*, he reads into it a figurative meaning, whilst he leaves to the word *offerre* a full literal significance.

This is so constant a policy of the author that one feels almost tempted to hold him guilty of a persistent *petitio principi*, as he takes for granted from the start the very thing he ought to prove, viz. the exclusively figurative worth of the word *immolare* in Eucharistic parlance.

Over and over again our divines couple immolare with the well known expressions *in mysterio*, *in sacamrento*, *in aliena* specie.

In the Eucharist, Christ is immolated in a mystery in the sacrament, under a foreign appearance.

Lepin takes these expressions to mean neither more nor less than immolation in a figurative sense.

The old term *repraesentare*, he invariably translates into the modern French *represente* which, of course, expresses what is merely image and figure.

So when a scholastic says that at Mass *mors Christi repraesentatur* (the death of Christ

is represented), Lepin classes him at once amongst those who only hold figurative immolation in the Eucharistic sacrifice ; at no time seems Lepin aware of the real meaning of *repraesentare* in Eucharistic phraseology, *i.e.* to render present again.

If a writer speaks of *immolatio mystica* at once Lepin seizes on the adjective and says of the theologian who employs it that he knew nothing more than of a figurative immolation at the altar.

In other words Lepin fails completely to see any reality in the Sacramental Mysticism, in the Sacramental figure and sign.

Les deux termes accouples, Mystique et rəel presentent une veritable antimonie. (The two conjoined terms present a veritable antimony—or seeming contradiction) (p. 536).

This is an alarming attitude of mind in one who sets out to give us the true meaning of the Eucharistic phraseology of all centuries.

Having thus diminished of set purpose, the value of the term *immolare*, Lepin puts all his theology into the other term *offerre*.

Always and everywhere he gives it the fullest meaning possible.

Yet it is evident from innumerable texts, both from the theologians and from the liturgies,

that *offerre* also is coupled with qualifying expressions, just as much as the term *immolare*.

The Eucharistic *oblato* is mystical as truly as the Eucharistic *immolatio*.

Even the Eucharistic Sumptio (reception of H. Communion) is called Mystica, though we all know what reality it holds.

It is a dangerous thing in Eucharistic theology to discriminate between terms that have stood together so long and to reduce one to a mere figure of speech while extolling the other to a still higher significance of reality " (*Tablet*, 30th April 1927, pp. 576–577).

This criticism seems valid not only against Lepin, but also against a host of other theologians—due allowance being made of course, for their differencies of opinion with reference to the exact nature of Sacrifice in general and of the Eucharistic Sacrifice in particular.

CHAPTER II

Immolation of the Cross

Even as oblation in sacrifice is always real, so too must immolation be always real.

This seems the only view that will do justice to tradition and safeguard the genuineness of sacrifice.

Throughout the ages one meets with the expression " the mystery of the Cross " equally with the " mystery of the Mass," the " mystery of the Blessed Eucharist."

The character of being mystic destroys not the reality of these. Neither does the fact that all immolation is mystic ever destroy its reality.

Indeed, to minimise or to destroy this reality seems tantamount to jeopardising or to rejecting the whole function of immolation in sacrifice.

Hence any treatment of immolation which leads to the conclusion that immolation is not real and is not mystic, seems on the very face of it to stand condemned.

One cannot do better than begin the present inquiry by an investigation of the Cross.

All admit that on Calvary the sufferings and death of Christ had an ineffable spiritual power, worth and efficiency.

This is but another way of saying that they are mystic and contain a very real though hidden spirituality.

All admit also, that the sufferings and death of Christ on the Cross are real and true immolation.

The question therefore arises why they are called immolation—Sacrificial immolation.

Clearly all sufferings and all deaths are not sacrificial immolation.

Why do those of the Cross peculiarily deserve the name ?

The purpose in hand both directs and gives its name to actions employed to achieve that purpose.

If a murderer used a dagger or discharged a pistol to kill his victim, these actions were directed to murder and are spoken of as murderous ; inasmuch as they were initiated by that evil intention and became efficient instruments of its accomplishment they are part and parcel of the murder.

So, too, one must allow that Christ's purpose

and intention on the Cross directed his sufferings and death and gave them the special name which belongs to that purpose and intention.

For this he freely accepted them.

Had he so wished, he need not have accepted them nor need he have endured the pains and sorrows of Calvary.

Revelation makes known what on Calvary was the Saviour's purpose.

It was to repair God's external glory; it was supernaturally to repair and regenerate man, to restore to man the supernatural order and benefits man had rejected and in this order to give him back to God's friendship regenerated and renewed as an adopted son.

It is said to repair God's "external glory" for God's internal glory or that which intrinsically belongs to the Three Divine Persons is as eternal and as immutable as the Godhead itself.

A great picture or a great piece of engineering is an external glory to its author.

The greater and more sublime it is, the greater his glory.

Even so man is a glory of God.

The creation, conservation and constitution of man is a work of superexcellence.

Yet in his natural state, or in that state where

he lives, thinks and acts merely with the natural powers of his soul and body, man is not so great a glory of God as he is in the supernatural state.

Much less in his fallen state is man a greater glory of God.

Christ's purpose was not only to show that he himself as man is a greater glory of God, but also to make all men a greater glory of God.

As the Cross was for men and for their salvation, in the offering of the Cross, Christ must adequately display to the world this purpose.

Now the display of this purpose in and through the offering is the function of immolation.

Without this display men could never adequately know, nor could they be adequately convinced either that the Cross was a sacrifice or that its manifested purpose was accomplished.

As far as the world is concerned, this were clearly to render the Cross nugatory.

It seems amply evident therefore, that the Cross did not only display but did also accomplish its intended purpose.

It needs no proof to show that Christ as man was a greater glory of God. By the Hypo-

static union his supernatural union with the Father, is ineffable.

All his actions, by a most reverential and supernatural obedience, were made to seek the Father, and carry out the Father's will to the smallest iota.

They did so, not only in as much as Christ is in himself an individual, but also in as much as Christ authoritatively represents and is the supernatural head of the whole human race.

It is this latter statement which requires explanation.

As supernatural head of all mankind, Christ must placate God and save the world.

He must destroy sin, remove men from its sway and unite them supernaturally to God, after the manner, according to order and unto the measure God had eternally decreed and commanded.

Co-operating with Christ, men individually must freely and supernaturally renounce and get rid of their sins.

They must freely and supernaturally acknowledge and obey God as their first Beginning and Last End.

They must freely and supernaturally tend to God with all their powers of soul and body.

As supernatural Head of Mankind, Christ had to placate God.

He had to repair the personal insult and dishonour shown to God by Adam's sin.

Adam's action in itself was finite.

The inward and outward malice of that action in itself was finite.

It was infinite in as much as Adam rejected God the Infinite Good and extended that rejection to all begotten of him—Our Lady by special privilege alone excepted.

By his action, Adam for himself and them, had asserted that without God they would be as God's masters of their own happiness, masters therefore of life and death " knowing " but beyond the power of " Good and evil."

He had outwardly expressed the belief, that by disobeying God he and his posterity would not " die the death."

Christ to repair Adam's disobedience, showed the most perfect obedience inwardly and outwardly to God, together with supreme reverence and supreme love.

" That the world may know that I love the Father: and as the Father hath given commandment . . . arise let us go "—to Calvary and to death (John xiv. 31).

Clearly if the " world " was to know this

" love " and this keeping of the Father's " commandment " both this " love " and this obedience must have sufficient outward expression.

Then as these were the " love " and the " obedience " of the Second Person incarnate, in themselves their outward expression was that of a quasi-infinite appreciation, a quasi-infinite honour, a quasi-infinite submission to and a quasi-infinite declaration of God's supereminently supreme excellence.

These super-abundantly contradicted and repaired the disobedience and the outward depreciation of God found in Adam's sin.

Christ gave to God an outward honour which surpassed the outward honour which Adam took away by a quasi-infinitude.

Christ, also being a Divine Person, gave an honour here that was meet to the dignity of the offended Deity and that unspeakably surpassed any possible honour Adam in the state of innocence could have given.

Now if the action of a finite person, Adam, whom God authoritatively appointed Head could avail for the human race, much more the action of Christ an infinite and divine Person and a similarily appointed head, could avail for all mankind.

Thus the action of Christ, quasi-infinite in

itself, was opposed to the action finite in itself of Adam's sin.

The action of Christ embracing God of itself with a quasi-infinite love, reverence and honour was opposed to the action of Adam rejecting God with a depreciation, disobedience and dishonour finite in themselves.

The action of Christ was extended to the whole human race with a force and an influence that were quasi-infinite when compared with those of Adam.

This action of Christ therefore must have offered to God a far greater good than Adam's sin took away.

Hence Christ must have placated God.

To placate and to repair, is, according to St. Thomas, to give back a love and reverence as great or greater than the love and reverence which were refused or destroyed: to give a good equal to or greater than that which was unjustly removed (S. 3, Q. 49, Art. 4, 2).

Outwardly also Christ refuted the false belief and the false assertion of Adam's sin, that, without God, Adam and his posterity could live and be as Gods.

" You shall not die the death, for God doth know, that what day soever you shall eat thereof, your eyes shall be opened and you

shall be as Gods knowing good and evil" (Gen. iii. 4).

On the Cross, Christ showed in his human nature that because of its union with God and because of the influence of that union, nothing could kill him.

Only when at God's command and with God's permission the influence of that union was shut off, could sufferings and death prevail.

When and where the influence of that union was allowed to have sway, sufferings and death were powerless.

When and where and to the extent and manner that influence was for the time being removed, sufferings and death had their way.

Now if when bereft sufficiently of the divine influence and protection, the sinless human nature of Christ was by the effects of sin made to suffer and to die, much more will the sinful human nature of Adam and his posterity, because of sin and separation from God, infallibly " die the death."

Christ shows clearly that in as much as the creature is separated from God, the primal and uncreated Source of life and happiness, so much does it justly of itself, because of such separation, tend infallibly to loss of life, and where conscious, to loss of happiness.

The degree[1] of that separation is the degree of such loss and death on the one hand and on the other it is a just expression by way of contrariety of the fact that God alone is the Primal Source of Life and Happiness.

Christ therefore sufficiently asserts that God alone is the First Beginning and origin of all life and happiness.

It is a perfectly just expression, for the realisation of what is lost, feelingly and justly tells the truth and worth of what is lost.

" The wages of sin is death " (Romans vi. 23).

Justly, therefore, does God allow such separation and loss, punitively and feelingly to declare his own worth, a worth that man rejected and lost.

" Know thou and see, it is an evil and bitter thing for thee to have left the Lord thy God " (Jer. ii. 19).

How appealingly did Christ on the Cross declare this truth.

" My God, my God, why has thou forsaken me " (Matt. xxvii. 46).

[1] This degree also shows the " depression " below and against the requirements of the Divine Law or Will—for the Divine Law is a created reflex of the Divine mind and Will. By way of contrariety the sinner is made to know and feel both his loss and what is justly required to repair that loss. Of course, the enforcement of the Divine Law, Will and Justice is ever tempered with mercy (see Summa I-II, Q. 87, Art. i and seq.).

True, God does not wish nor love this separation. He hates sin, which induces Him to forsake the human race and Christ inasmuch as Christ represents the human race.

Yet clearly justice and truth require that the creature which freely separates itself from God, owing to God's mysterious Providence which enables and allows it to do so, should thus realise and declare such separation.

Creatures other than man, since by God's mysterious Goodness and love, they are intended for man's instruction and needs, are justly allowed to convey to man the very same lesson —by their sufferings and death.

True, in this world, God's mercy by allowing pleasures real or imaginary to enter the sinful and erring creature, does mitigate the bitter truth which separation from him thus brings home to the creature by its terrible effect.

His Providence does not in the case of a given sinner, change the whole arrangement of his beatifying and life-giving order of things in this world.

The wicked are mercifully allowed to participate in these things, even as the good.

In the case of Christ, voluntarily and effectively, these mitigations were denied to an inexpressible degree.

Christ, on the Cross would not drink the soothing " vinegar on hyssop " offered to him (John xix. 29).

His purpose was doubtless to make us understand the terrible malice and effect of sin and separation from God.

If sin could produce such terrible sufferings on Christ who was never separated from God's love and who withdrew for a time the influence of the divine union and protection from his human nature, because he freely and obediently for man took the responsibility of the sins of the whole world and therefore bore their punishment and effects, though he was never tainted in the very least by the malice of any sin, what will sin do when allowed to exercise its sway over the sinner ?

" If in the green wood they do these things, what shall be done in the dry " (Luke xxiii. 31).

It ought to be quite evident without further explanation that Christ on the Cross did make his sufferings express supreme reverence, obedience and love to God his Father : that he did make his sufferings to repair the outward dishonour to God contained in Adam's sin and outwardly to refute the lying contention of the devil that by sin men separated from God shall be as Gods and shall not die the death.

It remains now to point out how the sufferings of Christ ought to convince men of Christ's unspeakable love for them, and how they ought to induce men to avail of the sacrifice of the Cross.

It was just now explained how Christ's sufferings and death were due to obedience to The Father, an obedience which was the highest human expression of supreme love.

Christ's sufferings and death were also an eloquent exposition of the malice of sin and of the reward and effects of sin.

They are also a proof of Christ's irrefragable love for man.

All that sinful men could do to Christ on the Cross, could not kill nor lessen his love for them.

Christ prayed for his very executioners.

" Father forgive them for they know not what they do " (Luke xxiii. 34).

His sufferings were not selfish.

The pride, boasting, mockery and insults of his executioners, he met with deep humility and silence.

His sufferings were commingled with a love that supremely hated sin which made men so wicked, which separated men from himself and God.

Instead of the false joys of revenge and of

the hatred which usually attend those suffering unjust injuries, Christ filled his sufferings with a great sorrow for the sins of men and with a great hope of men's pardon and reformation.

Thus, when Christ said "Father into thy hands I commend my spirit" with his own soul Christ also gave back to God the souls of all men together with their title to the Father's eternal pardon and friendship.

One may remark also how pleasing that was to the Father's love.

For, if the Father loved not men, would he ever give them his own son or ever allow that son to undertake so great an ordeal to save men and win them back to his love and friendship?

How ineffably wonderful are Christ's wisdom and love on the Cross.

"Oh happy fault," says the Church "which requires such and so great a Redeemer" (Exultat. H. Saturday).

The sufferings of Christ were therefore not merely an offering of Christ to God, but the medium which was at once the most convincing and the most humanly powerful expression to men of Christ's love, both for God and for themselves.

They were also a most effective expression

of the malice, false methods, false assertions and false promises and pretentions of sin.

They were the medium whereby Christ's love most effectively reached both God and man and accomplished the reconciliation of the world.

When functioning as such a medium, these sufferings, because of their humanly powerful force of expression and conviction and because they were the instrument utilised by the theandric love of Christ to explain and accomplish the purpose of the Cross, are rightly termed immolation.

"This was precisely the merciful design of Jesus revealing to us his heart aflame with love and accompanied by the emblems—or here by the sufferings—of the passion, that we might on the one hand appreciate what is the infinite malice of sin, on the other admire the infinite love of our Redeemer and thus be brought to a more lively hatred of sin, and to a more fervent love for him who has loved us so much" (Pius XI. Encyl. Miserentissimus Redemptor, 7th May 1928).

Because Christ was a divine person, his Cross deleted sin and united and reconciled man with God.

Yet Christ's sufferings and death are called

immolation not because of themselves, but because they were made the instrument whereby Christ not only outwardly expressed the sacrifice of himself to God, but also sufficiently and adequately manifested to the world the meaning and purpose of the Cross, thereby giving to men sublime lessons of obedience, reverence, and of a host of the most exalted virtues.

Thus from the first moment of conception Christ merited for us eternal salvation. " Yet on our part there were impediments whereby the effects of the preceding merits were debarred to us.

" For their removal, therefore, Christ must needs suffer."

" The passion of Christ, it must be said, had some effect which the preceding merits had not, not because of greater charity but because of the kind of work that was suitable to such effect " (S. iii. Q. 48. Art 1, 2 and 3).

It was the meaning, the lessons, and the appealing and convincing force of the passion, all bespeaking the genius, the vastness and the efficiency of Christ's theandric love, that made the Passion suitable " to such effect."

That these should obtain in the Passion was the function and office of immolation.

Hence, because of immolation, "the Cross" in the beautiful words of St. Thomas, "is not only the 'patibulum' of the sufferer, but also the pontifical chair of the teacher" — non solum patibulum patients . . . Sed etiam Cathedra docentis" (Comm. in Heb. 12, Lec. 1, p. 431).

Note.—Sacraments are for men. They outwardly and sufficiently express the spiritual life which they contain and give to men. Even so, sacrifice which is also for men, must not only outwardly and sufficiently express what it gives to God, but indeed in the giving declare the spiritual worship and honour which it tends to God, together with the spiritual worth and spiritual effects which it contains and bestows on men. This outward and sufficient expression of the sacrifice is its immolation.

CHAPTER III

Immolation not Destruction

In the last chapter it was pointed out how, by immolation on the Cross, Christ, an infinitely greater person than Adam, refuted and repaired the dishonour and false notions conveyed to the world, by the sin of our first parent. The depreciation, dishonour and false notions of God given to the world by Adam were, even humanly speaking, publicly repaired, when Christ, who is so much greater than Adam, publicly proclaimed his own supreme reverence and honour for God and by his actions on the Cross exposed and manifested the terrible injustice and falsity of sin and its pretensions. This was one function of immolation. But immolation did more. It showed the sublime love of God and of Christ for man. It effected and made known that the supernatural order of friendly relationship between God and man was restored in order that man might reverence and serve God, according to the arrangements and commands of God. This world of

ours was made that man might know and love God, and using the things therein, serve Him reverently and becomingly. Immolation in sacrifice is but another unfolding of this same divine purpose. On the Cross, then, by immolation, Christ made himself the divinely approved expression to men of the sacrifice and of the purpose of the sacrifice which he there offered for men. With this intention, he freely accepted from the murderous actions of the Jews and executioners what God had wished him to accept. He accepted them at the time only, for the time only, and to the extent only that God had ordained. Each of these three contains a mystery of divine love and of theandric obedience which one may note and leave to the consideration of the pious. Anyhow, the actions of the Jews and of the executioners did not immolate Christ. It is true they did, because both the Father and Christ freely allowed them, crucify the Saviour. Yet death and destruction in themselves are not immolation. Much less so is the action of the Jews and executioners here. Destruction and death in themselves are not pleasing to God. They are the work of enemies rather than of friends. They are the brood and offspring of sin. A nation abhors and mourns the death

of her patriot, though she immortalises the love the sublime fidelity, and the surpassing appreciation of his country, which the patriot displays by dying for her. She would punish those who killed him. Their action was the action of an enemy not of a friend. Not in itself is the patriot's death pleasing, but because it is the highest demonstration and expression of patriotic love. Even so, God loved not Christ's sufferings and death in themselves. He severely punished the Jews. Their actions were the actions of sinners and murderers, which brought God's just curse upon them. Indeed, God loves not the punishment even of the Jews. He rather loves the removal of the deordination and contradiction of his love and laws which just punishment is meant to effect or display. But punishment in itself He loves not. Punishment shows the presence of something displeasing or less pleasing. It is necessitated only by this presence, because of the demands of outraged justice or right order. Punishment in itself is the expression not of pleasure, but of displeasure and of disapproval. Therefore, something *other than suffering* is required to ennoble and make suffering pleasing. By his sufferings and death, Christ not only expressed a profound horror of sin and death, but he both

displayed and effected the removal of sin and death. He did so in the service of God and man, evincing therein a most sublime reverence, worship and appreciation of God, and a most merciful love of man. He thus inspires men to emulate and follow his own example. He does more. He admits them into a participation of his own divine life and charity, and he gives them superabundant helps if it be needful, to die even as he died, *e.g.* the martyrs. Hence, St. Thomas writes "There are certain acts which are praiseworthy for no other reason than that they are done out of divine reverence. These acts are properly termed sacrifices (S. I-II, Q. 85, Art. iii. c). Indeed Christ could not allow the Jews nor sinners to kill him except he was certain that God approved of the dignity and worth of the purpose for which he suffered and died. In themselves, sufferings and death are displeasing to God and man. They may be allowed or indeed be worthy of exalted praise, only when they are inspired or endured for some sufficiently deserving and noble cause, either in the service of God, the service of man, or of both. The Jews or sinners who killed Christ did so without authority on their part. Their motives and intentions were not just nor praiseworthy. Their actions, on their part

could not be pleasing to God. They were not motived by the intention of showing supreme reverence and worship to God. They were not the result in them of the sacrificial orders or of the functioning of authoritative high priests offering a sacrificial victim, in duly approved sacrifice to God. The motive of the high priests was jealousy, spite and hatred of Christ, and of his cause. The action of the Jews, therefore, could not be immolation. Note next, although Christ freely and lovingly died, he did not crucify nor kill himself. As all other true priests are Christ's subordinate instruments and representatives—according to the manner and dignity of their sacrifices—it seems inevitably to follow that no priest as priest kills the victim.[1] Death and destruction are the offspring of sin. They are the natural sequence of an action which separates from the source of true life and happiness, according to the degree and amount of that separation. Divine justice allows such separation, or actively and rightly effects the removal of what gives life and happiness, that those who have freely and culpably

[1] Redemption pre-supposes death spiritual or temporal in those to be redeemed. This death is due to sin. In the victim, which stands for the people, death also is the work of sin or represents sin. Hence the priest kills not but redeems.

cast these aside, may receive the just fruits which belong to sinners thus separated. Sinners will then irrevocably and infallibly realise and display the truth of God's words and warnings, and by contrast show clearly the excellence, beauty and bliss found in God—found in his friendship rather than in the creatures. These, contrary to his will, sinners have chosen, and to these they have committed their happiness.

Thus punishment, suffering and death are the brood or result of sin. He who inflicts these, on himself, must do so in one or both of two ways. He does so indirectly because he is a sinner who is stained or was stained with sin; or because he is a just and approved minister of divine (or reasonable) justice. He may do so as both. Clearly the priest as priest cannot be either and cannot do either. Therefore, the priest as priest cannot kill the victim. The priest as priest[1] must be especially bound to God in friendship. The priest as priest is an intermediary of love and mercy, not a minister of justice. He intervenes between God and the sinner—represented by the victim—not to show

[1] This means as "principal priest." A subordinate priest might authoritatively, in his representation, avail of the love and friendship with God of the principal priest, though he himself have neither.

that God can destroy the sinner, and that God is all-powerful to do so, but rather to show and prove that God is powerful enough and merciful enough to revive the sinner, to pardon sin and its consequences, and to give back the perfection, happiness and friendship which were lost by separation from God. "I will have mercy, and not sacrifice" (Matt. ix. 13) said the Lord. That is, I will not have the worship that punishes, breaks and destroys the sinner, according to the dictates of stern and unsympathetic justice, in order to show me the Supreme Ruler and to proclaim me the Supreme God. Rather will I have the worship which bends down in love over the sinner, which makes him just, which cures and cleanses his sin and raises him up purified, revivified and eternally happy—by a free and friendly union with myself.

To break, bruise and destroy may be a work of man. But to pardon, cleanse, restore and revivify is surely the work of God, an act of omnipotency proceeding from the Creator.[1] To secure such an act of merciful omnipotency for the sinner is the function of the priest. That

[1] To approach any being for such an act of omnipotency is to pay him the honour of omnipotency or the supreme reverence due to God alone.

the priest should express this function by destroying the victim or the sinner seems perfectly incongruous, if not impossible. Equally incongruous and impossible does it seem, that the priest could ever secure for man this loving and merciful intervention of God if the priest himself were not bound in friendship to God by an especial love and reverence. " That the world may know that I love the Father; and as the Father hath given me commandment, So do I. Arise, let us go " (John xiv. 31)—that is to the passion and death. Now it is evident that no man save Christ the God-man, ever had or ever could have a love equal to the task. No mere man, ever possessed, in the language of Sacred Scripture, such an anointing or outpouring of the Holy Ghost. Christ, being God, had this outpouring in its plenitude from all eternity. The Second Person had it. From all eternity Christ's human nature belonged to Christ, though not until " the fulness of time was come " did the Second Person take up that human nature by the hypostatic union. In a very true sense, therefore, can it be said, that Christ, both as priest and victim is eternal. Or to use the words of St. Paul " The Lord is my helper: I will not fear what man shall do to me. Remember your prelates who have

spoken the word of God to you: whose faith follow, considering the end of their conversation, *Jesus Christ, yesterday, and to-day, and the same for ever* (Heb. xiii. 6-8). Thus the priesthood of Christ "is made, not according to the law of a carnal commandment, but according to *the power of an indissoluble life*: for he testifieth 'thou art a priest for ever, according to the order of Melchisedech,'. . . . 'The Lord hath sworn, and he will not repent, thou art a priest for ever'" (*Ibid.* vii. 16-21). From this it seems an easy deduction that no one else has the union with God required for a true priest except by divine authority he is especially admitted into this priesthood of Christ, not as an equal, but as a subordinate, a participant and representative. *En passant*, one may remark, how absurd is the contention of some modern heretics—even in high places—who publicly assert that all men are priests and that ordination is unnecessary. Now, what is said of the priest, *positis ponendis*, is true of the victim. No victim but Christ is worthy of God. Other victims have worth only in so far, as by divine authority, they represent and participate in the worth of the Cross-victim. The point at issue now comes to this, must the priest destroy this victim in order to express supreme worship to

God ? Surely not. It is sinners and the malice of hell—the enemies of God—who destroy the victim. God allows them to do so after a certain manner. The priest, obedient to God, accepts their endeavours, permitting them to affect his offering, as God has appointed, that the world may understand on the one hand the black malice, ingratitude, and destruction of sin which makes men be *not* as satan said " *as* gods," on the other, the priest accepts destruction in the victim, that the world may know and be convinced of the omnipotent power of Christ's love, which changes the effects of the natural malice and purpose of sin and hell into appreciation, supreme love and reverence to God which changes their ingratitude into thanksgiving and gratitude to God : their destruction on man into eternal life and happiness—a life and happiness found in an especially friendly union and likeness with God. Hence destruction may be preparatory to the real function of sacrifice — the making the sinner holy (*Sacrum facere*) by a living and due union with God His Last End. Indeed, too, as the priest and victim must be in some way sufficiently one, did the priest as priest destroy the victim, this were in some way the unnatural act of self-destruction—an act that one cannot

deem a reverent and becoming act in the tendering of divine worship. Anyhow, on the Cross, it was sinners who crucified and killed Christ. One cannot, therefore, allow, that destruction is immolation, nor of the essence of immolation. If the priest ever destroys the victim, he does so not as priest, but as sinner. Anyone who carefully weighs and considers the examples found in the Old Testament, may easily convince himself of this. It were too long to discuss these examples here and alien somewhat to the present purpose. Hence one may proceed to the further question : Can there be true sacrificial immolation without the actual destruction of " what is offered " or without the actual destruction of the victim ? There are two possible answers. The first is, that this really depends on what God has commanded or laid down. The second is, that intrinsically considered, there seems no sufficient reason why there may not be true immolation of the victim, without its actual destruction. It is well to note that this is not the same question as that already discussed. The solution does not stress who or what destroys the victim—whether it be the priest or something else.

As regards the first answer, it cannot be shown that God has commanded the destruction

of the victim *as an essential* of sacrifice. In the old law, there are true sacrifices, and therefore, true sacrificial immolations without the actual destruction of the victim—at least in so far as concerns the active immolations. As far as one can gather, as regards the passive immolation, the victim was ultimately consumed or in some way destroyed before this passive immolation ceased. One specifies the sacrifice of Melchisedech and the sacrifice of the scape goat. In the active immolation, neither the bread and wine of Melchisedech, nor the scape goat in the scape-goat sacrifice, were destroyed. In the passive immolation, the bread and wine were consumed and the scape-goats, doubtless perished in the wilderness. In the Mass, the sacrifice of the New Law, Christ is not destroyed at the consecration, the active immolation. In the passive immolation He ceases to be present after the priest's communion, or when the species of bread and wine are destroyed. Yet it hardly seems correct to speak of the latter as real destruction. Many interpretations are given of the action here. One may agree that when the sacrificial species which seem necessary unto constituting Christ a victim are destroyed, so too it may be sacrificially said that the sacrificial victim—though not the

living Being in Himself—is destroyed. However, in the B. Eucharist, one very much prefers the view, that communion shows the victim actively, and (here below) perfectly uniting the communicant whom he has redeemed, to himself, thus infusing the whole life of the victim into the communicant—as far as he can receive it—and making the communicant thus wonderfully live, by a supernatural life-union and friendship with God. One is aware of the constant teaching that he who eats this bread, changes not the bread into himself, but rather he is changed into it. The communicant thus has an initial participation and pledge of that eternal life which he hopes will later reach its fulness. The words of Christ himself are also delightfully fulfilled. "He that eateth me, the same also shall live by me" (John vi. 58).

In the sacrifice of Melchisedech, after an imperfect manner, the same idea and the same effect are inculcated.

It may be remarked that bread and wine have a peculiar significance. God is the author of life and the author of things that give life. He has supreme authority over both, nor does He loose that authority by giving them to us. In accepting or when about to use these we express our acknowledgment of that supreme

authority by giving thanks. In using them we know we are joined naturally or supernaturally to God, who as First Cause, operates through their action unto the production, conservation, or perfection of our life and happiness.

In the less perfect sacrifice of the scape-goat, where there is no consumption of the victim, and therefore no inculcation of a perfected union with God through the victim, the case seems quite different. The victim shows a taking away of sins from the people and the non-existence of their sins in the sight of God. The destruction of the victim here would be very significant of the non-return of such sins ; and indeed also of the great truth that he who in his sins, goes away from God and from God's people, must expect nothing but a wilderness and inevitable destruction. This enhances the teaching so far upheld in this book, that it is the action of sin which destroys or is symbolised by destruction. One cannot, therefore agree, that God *always* commands the destruction of the victim ere there can be true immolation.

The second answer, "that, intrinsically considered, there seems no sufficient reason why there may not be true immolation of the victim without its actual destruction" seems to follow from what has already been said. Immolation

is the divinely approved, concrete expression to men, through the victim, of the sacrifice offered. Surely the priest can sufficiently make the world know this sacrifice with its supreme worship, its supreme reverence and love of God, with all that these contain in reference to God and man, without the sacrificial victim being actually killed or destroyed. For sacrifice functions, not to punish, kill or destroy the sinner, but rather to pardon, to purify, revivify and beatify him. It may be asked, if there be no actual destruction of the victim, how shall the world know the malice and effects of sin, which the victim is shown to endure, in order to oust and delete them? The answer seems to be, by a sufficient representation of these, without, however, the victim enduring and undergoing the actual destruction which these would naturally work here and now. But then mere representation in the victim would not be sufficient to convince the world of sin nor of the genuine love for man nor of the genuine redemption of the world which, in the reparation of sin, the victim contains and displays whilst paying supreme worship? One may admit that this is so, if the representation is not based on the actual proof of these found in the fact, that the victim freely will once actually

endure or did once actually endure all the malice, destruction and punishment of sin, which it now sacrificially represents.

Then it must be remembered, too, that the victim represents the sinner, who because of sin is separated from God and therefore in a state of death. Yet the sinner wishes not to remain in this state, nor that this state should eventuate in physical death, which he admits he deserves. He rather hopes and prays that through a benign and merciful union with God he will escape this state, with its physical death, and be restored to full life and happiness. Surely no one will contend that God really requires physical death as an essential condition on the part of the sinner ere He can raise the sinner from the state of sin, and by union with Himself, restore the sinner to life? Of course, the better to convince the sinner of the state of sin, and the better to convince the sinner also of the omnipotence of God, God might and God did decree that physical death should supervene on sin. Yet the physical death here and now is not due to the action of the priest who raises up and restores the sinner, but to the action of sin. The death then of the victim is not the act of the priest, nor an act of worship. Nor does it enter the victim as an act of supreme worship, but rather as a preparatory

disposition the better to display, employ, and declare the uncreated and all viviying omnipotency of God the First Cause and Supreme Master. True, sin here by its action of killing does testify against its will—if one may thus express it—that God and not sin, is the author and the end of life and happiness. The priest may from this aspect accept this action and testimony of sin against itself, and utilise both unto a better outward testimony of the super-excellence of God. Yet it is not the action of the priest that kills. Nor does it seem the intention of God to utilise the action of the priest to kill. Rather God's intention seems to be, to let man know the falsity, the weakness and the malice of sin, which set itself and man, up against the omnipotent, all-beatifying God. The action of the priest is an action of mercy, being the instrument of God's action, which destroys death, restores life, union, friendship and happiness. Hence, if in sacrifice the victim is killed, the action portrayed in its killing is the action of sin. Yet, one is not forced to the conclusion, that this actual killing of the victim must always be found, before sacrifice can proclaim God as the First Beginning and Last End of all things.

" O God," says the Church, " who dost especi-

ally manifest thy omnipotence by granting pardon and mercy, let thy mercy to us abound that hastening to what thou hast promised we may be made partakers of heavenly goods. (Prayer 10th Sun. Post Pent). Then "Christ came that we might have life and have it more abundantly." He gives sinners this life by the Cross. One cannot think he does so by killing the sinner—or the victim who represents the sinner.

If the world were first convinced that Christ the Priest, was God as well as man, and that Christ the victim was God as well as man, (one person subsisting really in two natures) then reasonably the world must be satisfied that the representation of God's omnipotent love genuinely and actually contains all the worth and value which it expressed. Men would know, that the Priest and victim, being each the God-man, could "neither deceive nor be deceived." After the Resurrection the world has both these grounds for believing in the really genuine immolation found in the representation of the Cross that is enacted at Holy Mass. The Cross was then a fact of history, and the historical fact of the Resurrection had proved to the world that Christ, the Priest and victim of the Mass sacrifice is really God and

really man. Thus one may take it, that in order to satisfy all human demands, God allowed and wished Christ to accept actual destruction once and once only unto the outward absolute expression of Christ's one great sacrifice, that is to say, as the outward and absolute instrument of sacrificial immolation. Yet God also wished and decreed that all further adequate outward expressions of this same sacrifice of Christ, through Christ himself, should be effected by a sufficient and divinely approved representation of the Cross. As the victim in the New Law is Christ Himself and Christ only, God forbade that this representation should be made by actual destruction of the victim, and moreover, limited the sacrificial representation here to one and one mode only. In the sacrifices of the old Law, the victims were various. The sacrifices were imperfect. Their spiritual worth and efficiency depended on their being united to the Cross through the faith of the priest—the same faith which united the priest himself (when coupled with the divine authority of his office) to Christ. In so far as the victims expressed that faith, by a sufficient if imperfect figuring of the Cross, these victims were truly immolated. Looked at intrinsically, it seems to make but very little difference whether or not

that figuring was made by an actual destruction of the victims. However, in the old Law, these victims were generally animals, or things naturally subservient to man for his use. God further allowed or approved of these being used as victims for man's spiritual needs. Hence, when they best served man's present spiritual needs, by being destroyed in order to represent the Cross, or rather faith in the redeemer to come, then for that particular time and place, God commanded or approved of their destruction in sacrifice. When, however, destructions did not in the least help man's spiritual needs, at a given time or place, no such destruction was commanded. When oxen and goats were worshipped as gods in Egypt, and the people of God were, some of them, fallen into this idolatry, God commanded that these very animals should be used and should be destroyed in the Jewish sacrifices. This clearly showed that such animals were not gods—else how could they be destroyed ? It showed also that they and their uses were subservient to the service of the true God, and that they should never be used in a manner which would contradict this great truth. St. Thomas brings this out very clearly in his treatment of the subject (S. I-II, Q. 102, Art. iii, 1; *Ibid.*, 5; also

Comment. in Heb. x. Lectio 1, p. 394). From what is said one can easily understand what a powerful means was here utilised to oust idolatry and inculcate the proper ideas and the proper reverence and conduct which were required in the "chosen people" towards the true God.

Summing up, no man, save Christ the God-man, really loved God, with a love that bound him to God in an unalterable and sublime supernatural friendship. All were sinners, save Christ. Hence no one except Christ could be priest. Others could be priests only in a subordinate manner, that is to say, they must sufficiently participate in Christ's priesthood. Else they lack that union of friendship with God, which an intermediary of God imperatively requires. This union they acquire, when Christ with the Father's approval, authoritatively makes them his full representatives in the office of intermediary or mediator. It is said "full representatives" because they may be representatives only for the inner or spiritual sacrifices—for which the state of grace seems sufficient. This gives such no public rights and authority to act as priests representing Christ in the outward or public sacrifices. Nor does it make them public mediators who can take the

place of the people as Christ did, and who can as subordinate instruments of Christ act, validly and sacrificially, in his name. "Full representatives" can validly, inwardly and outwardly, act in Christ's name for the people, according to the degree and conditions, with which Christ empowers them. Here clearly the validity of their action and power spring from Christ's theandric love, authority and merits, and not from their own.

In the case of mere men not united sufficiently to Christ, it follows at once, that any outward expression they give of supreme friendly and supernatural union with God as self-existing Being, must be false, where no such supernatural friendly union with God exists, it must be false to signify that it does exist. Hence only Christ could really give a true outward expression to his supreme friendly worship. He alone could express truthfully his supreme union with God and also the due subordination of His Sacred Humanity to God in that union. We know He did so in the manner God decreed, and we know he did so sacrificially, truly and really. Such expression is the function of immolation. Because Christ was God as well as man, we know further, that his theandric power, and will, made his immo-

lation true not only for himself, but for those also whom he represented, that is to say, for the whole world. Clearly being without sin and being perfectly united to God in supreme reverential friendship and love, this expression of supreme worship was not necessary for himself, nor indeed was it made for himself to put himself right. Hence the Synod of Ephesus decrees "If anyone say, that Christ offered sacrifice for himself, and not rather for us alone (he who knew no sin needed not sacrifice)—let him be anathema (Part III, C. 1. Can. X). From all this it seems an inevitable conclusion, that all true immolations, other than Christ's, must participate in Christ's, and outwardly show the same right ordering of man to God as Christ showed—in other words, it must sufficiently figure outwardly Christ's immolation. Now revelation teaches that Christ's mode of immolation in his sacrifice was twofold: one absolute, the other representative. These will aptly form the subject of the next chapter. Before, however, passing on, one may remark that what was said of the priest, is true also of the victim. For if the victim really were stained by sin, it would be a contradiction of what it expressed, and a contradiction of the purpose for which it was utilised. The reader

may be safely allowed to work out this statement for himself, as also the consequences which naturally follow therefrom. Anyhow, the reality and mystic power of immolation must be clear to all. Immolation is not and cannot be destruction.

CHAPTER IV

Absolute and Representative Immolation

As pointed out in the last chapter, immolation is the act of the priest, which makes what he offers to God both a victim and a true outward sacrifice. Revelation shows two modes whereby the priest's action may do this. A mode may be described, as the peculiar manner of expressing the sacrifice with and through the victim. Hence, some sufficient presence of the victim is always necessary. The one victim of all true sacrifice must always be Christ. The reasons why this is so, have already been stated. This does not mean that other victims cannot be used or were not used. But it does mean that all other victims must in some sufficient way be united to the "Christ-victim" and be his subordinate instruments. All other victims are therefore representative, in as much as they must sufficiently show that they are united to Christ, and that as subordinate instruments, they derive their truth and spiritual efficiency from him. Their expression of

sacrifice likewise, must be derived from Christ's expression of his sacrifice, and must also sufficiently show that derivation and relation. Hence, their sacrifices of such victims and their immolations, because of necessity related to, referred to and significant of something else, must always be representative. Christ himself, as victim, is not subordinate to, nor as such related to any other victim. The Cross expression of Christ's sacrifices is not subordinate to, nor as such related to any other sacrificial expression of sacrifice. Therefore Christ's sacrifice and Christ's immolation on the Cross, are spoken of as absolute. Yet, in the Eucharistic sacrifice, because the victim is related to the Cross-victim (although that relation is one of complete identity), and because the Eucharistic expression of sacrifice is derived from, and subordinate for its worth and meaning to the Cross sacrificial expression, correctly it would seem, the Eucharistic sacrifice and the Eucharistic immolation are both described as representative. On the Cross, the victim was seen of men. His wounds, sufferings and death, could be known by one's senses. These were alterations and marks in the victim himself, whereby his immolation was expressed, and his sacrifice made known to men. Such immola-

tion is called immolation of the victim "in his own species" — "*iu propria specie or sui*," "*Secundum se.*" Some call it "natural immolation." When, however, the immolation is expressed not by any alteration in what is offered, but by so relating what is offered to something else, that in their sufficient union and relation, the immolation and sacrifice are duly contained and duly expressed, then the immolation is spoken of as "representative immolation," "immolation in a species other than its own": "immolation in a sign" —"*immolatio in aliena specie, in signo vel in sacramento.*" In such cases what is offered, may or may not in itself, come under the senses. For instance, the scape-goat itself, did come under the senses, in the scape-goat sacrifice, but Christ himself in the Mass does not come under the senses. In each case, however, the relation of what is offered to the "*aliena species*" does sufficiently come under the senses both to indicate the victim, and to express the whole sacrifice. This obtains, in the very act of relating them and after, that is to say, in the active and passive immolation. The act of relating them, is clearly the act which at the same time offers actually and yet sufficiently expresses the sacrifice in the offering.

This act continues afterwards in the expression and integration of the sacrifice through the victim (that is, through " what is offered " now in actual sacrificial relation to its " aliena species "). A little thought will bring the immediate conviction, that natural sacrifice or immolation is not synonymous with absolute sacrifice or immolation. Only in the case of the Cross do these coincide. To avoid confusion it seems well to keep these distinctions constantly before the mind. The *manner* employed to convey the immolation and sacrifice, when " what is offered " is immolated and sacrificed " in propria " or in its own species, is not the same as that employed when " what is offered " is immolated and sacrificed in " aliena specie vel in sacramento," in a species other than its own. However one is convinced that the immolation in itself, that is to say, *the true meaning of the outward expression of true sacrifice*, is always essentially the same. Hence, whenever the same inner sacrifice is outwardly and adequately expressed and offered, through one and the same victim only, whether in its own species or in a species other than its own, one and the same sacrifice is completely offered in each case. The only difference here is found merely in the mode or manner of outward expression and

offering, *e.g.* Christ on the Cross or in the Mass.

When one considers the sacrifices of the Old Law, one might divide them roughly into two great classes: those wherein immolation was obtained by outward and visible alteration in the visible victim itself, and those where it was not thus obtained. The former class will embrace holocausts, peace offerings, and all sacrifices where a visible victim was visibly killed or destroyed. The latter will embrace the sacrifice of the scape-goat, and the sacrifice of Melchisedech.

As regards the first class, the immolative action of the priest began when "what was offered" was already dead (or destroyed). The killing was typical of sin, and of what sin deserves and effects. As already stated, this killing was never the work of the priest as priest. The priest's action began when he freely accepted the victim as affected by what sin and the sinner did to the victim. He placed the victim on the altar and subjected the whole victim or parts of it to the action of fire. The priest also sprinkled the blood. It is important to note that this fire was always the sacred fire, which came from heaven after the consecration of Aaron and his sons—or which came down especially, as in the case of the sacrifice of Elias

when he was showing the falseness of the sacrifices and of the priests of Baal (Kings xviii). Only when the victim had been sufficiently subjected to the influence of this sacred fire, might the priest and others partake of it—in sacrifices where such sacrificial eating obtained. From these circumstances, one cannot allow that the burning here was a destruction. It was rather a transformation of the victim into that sacred fire or a making the victim to participate in that sacred fire, while containing and showing at the same time such transformation as this participation entailed. In the holocaust this transformation was complete. " The whole animal was changed into vapour and ascended on high. Thus also it was signified that the whole man with all his possessions, were subjected to God's dominion and must be rendered (*offerenda*) to him " (S. I-II, Q. 102, Art. iii ad 8). Hence there was a signification here that owing to the influence of this heavenly fire, man was raised above merely earthly things. Through the ardour of God's love, he was united in due subordination to God, in supreme reverence for God's majesty and in supreme appreciative love for God's goodness. Likewise, in sacrifices other than the holocaust, it was gravely sinful to eat of the victim, before the victim was duly

and sufficiently subjected to the influence of this sacred fire. Clearly, to eat ere this obtained, were to treat the victim as ordinary meat and to belittle or deny its sacrificial significance. For this sin, Ophni and Phinees, the sons of Heli, were severely punished. They sent a servant to ask meat for their father Heli the priest. "Give me flesh to boil for the priest: for I will not take of thee sodden flesh but raw. And he that sacrificed said to him: Let the fat first be burnt to-day, according to the custom, and then take as much as thy soul desireth. But he answered and said to him: Not so; but thou shall give it me now, or else I will take it by force. Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifices of the Lord." (1 Kings ii 15-17; see also vs. 13-15.) It is remarkable that in the first place, the blood of the victim was sprinkled and the fat was always burned. Idolaters drank the blood of the victim, because they believed that the life of their false god thus passed into themselves; they eat the fat thereby to be endued with the richness and abundance of that life and what it enabled them to secure. The victims which the Jews offered were the very things that the idolaters made gods. The Jews

were therefore forbidden to drink the blood or to eat the fat. The pouring of the blood therefore showed that the lives of these victims were subordinate to God and to his service: and that life and its fulness came only from the true God. The burning of the fat, showed that richness and abundance, to be of real worth, must always be caught up and transformed by the heavenly fire of the only true God. To this, all richness and abundance must be subservient. They spring from no other source, than from the Love and Goodness of the only True God. Cut anything off from its source and origin and it must wither and die. Hence, this sacrificial pouring out and sprinkling of blood was a public manifestation that all life came from God as its uncreated source; that willy-nilly it was essentially under the supreme dominion of God; that to shed blood, especially human blood, or indeed any blood which God had forbidden, was an unauthoritative infringement of that dominion and a crime or sin. The burning of the fat showed that from God's Love came everything which enriched, perfected and beatified life. Therefore, to show that our life is from God, and also all sufficiency of good things, blood was poured out and fat was burned unto God's honour (S. I-II, Q. 103, Art.

xiii, 8). This symbolism enables one to understand the manner of immolation which obtained in these sacrifices. From what has been already said, as these were true sacrifices, in some sufficient way they must contain the Cross and its immolation.

True friendly union with God, all allow, could only be through Christ. Whatever friendly union and true spirituality these sacrifices possesssd must be due to their participation and to their sufficient union with Christ and his sacrifice. One is well aware that this participation and this union were imperfect, yet they were true as far as they went. They were secured by the priest's God-given authority functioning through his faith in the redeemer to come while sufficiently expressing that faith by means of a divinely approved victim when the priest was offering to God the peculiar act of divine worship called sacrifice. This sufficient expression was for man. As already remarked, it was negative and positive. The negative expression showed sin, its effects and malice. The life of the victim was mortal: sin and sin's agents killed the victim. These clearly represented that Christ also as victim would have a mortal life because of sin—the sin of the world: and that sin and sin's agents would

kill Christ. The fact that the priest did accept this mortal victim, and did accept and allow this killing of the victim by sin and sinners whilst placing the victim on the altar, or in other words whilst handing the victim and its life over to God, signified that man had freely handed himself over to sin. Thus sin was allowed by its action to show how it treated its willing subjects, and to give a proof of the wages and rewards it bestowed upon them. This clearly indicated to men the nature and malice of sin on the one hand, and on the other the justice of God which allowed man to get the deserts which he freely and justly deserved. Yet because the priest handed this victim over to God, as a confession on the sinner's part that although he richly deserved what he got and because the sinner now firmly believed that God was the uncreated source of life and happiness, the uncreated and infinite source of mercy and all goodness, this handing over was an act of supreme reverence and worship, and a most powerful plea for the relief and forgiveness of the poor sinner himself. Just sufferings are a very practical and convincing lesson to him who suffers, while they are yet a most powerful and appealing plea—when borne with humility, resignation and

proper dispositions—to him who can relieve and cure them. This clearly represented Christ on His Cross, when he as priest was handing over to the Father his mortal life as victim. He endured freely, and freely accepted the punishments and death, sin and sinners inflicted, not because he himself was guilty and stained with sin, but because those whose place he freely and authoritatively took were guilty sinners. Their responsibility now lay upon his shoulders. His treatment clearly told the world the nature, malice and results of sin. His pleading with the Father was more than extraordinarily powerful because it was motived by a most sublime most unselfish and all consuming love for the sinner, on whose behalf his sufferings and death uttered their plea for mercy and forgiveness. At the altar—that is, in the act of giving the victim and what it endured to God, the priest imparted to them, the divine fire which God had sent him from heaven. This the priest did to transform and elevate them, while uniting and giving them wholly to God. This sacred fire typified the theandric love of Christ, which wholly transfused and deified his mortal life, his sufferings and death, whilst through them he was giving back and uniting to God, all mankind whom as

head and responsible person, he represented. As already remarked, Christ, having consummated all things his office required, exclaimed "Father, into thy hands I commend my spirit" (Luke xxiii. 46). There can be no doubt but at the same time he transformed, gave back and united to God the spirits of all men who were duly one with himself, by faith and living charity. The effect of that theandric love was evidenced in the Resurrection. Then all mortality was for ever excluded from Christ's human nature. Thus the world was given to understand, that Christ's theandric love on the Cross (for Christ was God as the Resurrection proved) ousted from the whole body of men, whose head Christ was, all sin, death and destruction, and transformed it by union with God, into eternal life, bliss and glory. Thus it was the theandric love and merits of Christ on the Cross that were made sufficiently present, in and through the faith of the priest of old, and that were sufficiently expressed negatively and positively in his sacrifice. These gave that sacrifice and its sacrificial expression (or immolation) their real worth and truth, and constituted it into real (if imperfect) sacrifice. Hence, after an imperfect manner, the real sacrifice and immolation of the Cross were

made present here. The real sacrifice and immolation of Christ were essentially one—but the mode of their presence and expression in these sacrifices of the Old Law was varied and imperfect. Thus, it was not the material victims, or what happened to these victims that mattered so much, as their true authoritative and representational figuring, *i.e.* their immolation or sacrificial expression of Christ and of His Cross.

In the sacrifices of the scape-goat and of Melchisedech, the immolation, it would seem, is found in the action of the priest. He, while blessing "what is offered," related it to something else in order sufficiently to express the sacrifice. In these sacrifices, the immolation is an immolation "in aliena specie"; no alteration is visible in the victim itself—at least in the active immolation. The passive immolation—when "what is offered" is actually related to the aliena species—of these sacrifices has already been dealt with in the last chapter. The aliena species here is the desert. The sacrifice of the scape-goat was simple enough. Putting both hands on the goat's head, the High Priest confessed the sins of the people. Praying that these might descend on the goat's head, he sent the goat out by a special messenger

into an uninhabitated part of the desert, where it was left. The High Priest then washed, donned his pontifical vestments, offered his own holocaust, praying both for himself and for the people (Lev. xvi). It is interesting to note, what the Rabbins relate, that the High Priest had at first fastened a scarlet fillet to the head of the goat. When the goat was dismissed, this fillet became white—a sign that the atonement was effective and acceptable. When the Temple was built, they relate that the scape-goat was taken some twelve miles from Jerusalem and there cast down a precipice. The fillet, fastened at the entrance of the temple, turned white as the goat was dashed to pieces. This change of the fillet ceased at a time which seems to correspond with the time Christ died—about forty years before the destruction of the second temple.

Only God, or those who are God's official instruments, can forgive sins. The forgiveness of sin is an act of God's omnipotent love and mercy. This omnipotent love and mercy, by the divine decree, ever operated through Christ the God-man and through his Cross. These therefore, must have operated in the sacrifice of the scape-goat. They could only do so by the authority and faith of the priest, which

secured and duly expressed the required union with the redeemer to come. By the action of the priest, the sins of the people were laid on the goat. By his own free action Christ laid the sins of the world upon his human nature. By the action of the priest, the goat was sent out into an uninhabited part of the desert. In this action the priest accepted the offices of a messenger, whereby the goat was actually related to the sacrificially expressive and to the destructive influence of the desert—or later, to the destructive agency of a precipice (the aliena species), and for ever cut off from the people. The goat, by his very nature, was incapable of the stain of sin, yet, by divine arrangement, it bore the responsibility, and effects of sin. These effects were made manifest to the people—a complete removal from God's children, followed by death and unending destruction. Here are found two very powerful figurings of Christ and of His Cross. Christ bearing the sins of the world, is lead into the wilderness and destruction of this life. The messenger who, by the High Priest's directions, in fulfilment of the Father's will, conducts him in is Mary. She conducts him in, not that he may be destroyed, but aware of the divine purpose, that he may bear and redeem

the sins of the world. Just as the messenger of old, brought the victim into the desert, to fulfil the divine command and to cleanse the people from sin. That Christ's human nature at his birth was mortal, and exposed to and capable of enduring all the pains and sorrows of that mortality, one knows was due to the sin of Adam, and of Adam's partner and posterity. These were on Christ, who was sinless, the handwriting of sin. Knowing well the divine purpose, and perfectly obedient and resigned thereto, Mary leaves the victim in the desert! The effects of "this leaving" clearly demonstrate to the world, the nature and malice of sin and the ruin and destruction which are its children. Of course, in all this, the priest and messenger were expressing perfect obedience together with supreme reverence, love and worship, to God. In the case of Christ, the victim also was wholly alive with these divine sentiments.

In another manner, one finds here a powerful figuring of the action of the Jewish High Priest in Christ's passion. Thinking it expedient that one man should die for the people rather than that the whole nation should perish, he laid hands on Christ and by his messengers sent Christ to death. The Jewish High Priest thus

unconsciously discharged the functions of his office, irrespective of his own evil intentions, and also gave the world to understand that the real priest was always Christ who performed and offered the true sacrifice.

In the next place, remark the priest's action—of sending the goat into the desert—displayed the remission and sending away of sin from the people. Thus in the sufficient uniting of the offering (the goat) to the other species (the desert), the exercise of divine power was manifested—as only the divine power forgave sin. Thus, according to the rabbins, at this moment, the scarlet fillet became white. Later, according to the same authority, when a precipice was substituted for the desert, when the goat was being related sacrificially to the precipice, the fillet also turned white. This showed that the divine action conquered the power and effects of sin—which were death and eternal separation from God—and changed them for the people into life and union with God. Clearly, this goat in the desert or lying at the foot of the precipice, because of the action of the priest, was sufficiently known to men as the victim of the scape-goat sacrifice. Indeed, too, because of its relation to either of these, the victim here was in a passive immolation, that, humanly speak-

ing, was sufficient to recall and make known the whole sacrifice which was offered. The figuring of the Cross here is evident. Christ's theandric love in the very act of accepting and relating to himself the sufferings and death of the Cross—which sinners wrought—was then changing and conquering the natural effects of these. Naturally, sin would deprive its victim of temporal and eternal life and happiness. Christ makes its action, through His theandric love, destroy sin and effect perfect life and happiness, both temporally and eternally. From what has been said, it ought to be clear that the Cross was imperfectly offered, and the meaning and immolation of the Cross imperfectly expressed in the sacrifice of the scapegoat. From these sprang any true spirituality or any true supreme worship which the scapegoat sacrifice possessed. Thus one arrives at the same conclusion as before. The real sacrifice and real immolation of the Cross were made present here, but both its presence and its immolation were imperfect, and in an imperfect mode and victim. "Never were these things" —the victims and their destruction—says St. Thomas, "pleasing nor acceptable to God. Yet they were accepted . . . because they were a figure of Christ *whose passion* was pleasing to

God. . . . Not in the killing of animals did He take pleasure, but *in the faith of that passion.* 'All things' happened to them in figure" (1 Cor. x, Comment. in Heb. x. Lec. 1, p. 394). One takes it, therefore, that these sacrifices were figures of Christ and of his passion, and also outward expressions of faith in both, containing both as far as the authority of an imperfect priesthood, imperfect figurative victims, and that faith enabled them.

Next, let the sacrifice of Melchisedech be examined. This is a different mode of immolation in aliena specie ; a different order of priesthood and a more excellent type of sacrifice.

One may remark that whatever controversialists may say on this subject, one deems it perfectly certain that Melchisedech did offer sacrifice, and did offer sacrifice in bread and wine.

"Vouchsafe to look upon this (our sacrifice) . . . and to accept it, even as thou wast pleased to accept the sacrifice of Abraham, our patriarch and that which thy high priest Melchisedech offered up to thee, a holy sacrifice and a spotless victim" (Canon of Mass).

The Sacred Text says : "Melchisedech, the King of Salem, bringing forth bread and wine for he was the priest of the most high God,

blessed him and said: Blessed be Abram by the most high God . . . and blessed be the most high God, by whose protection the enemies are in thy hands" (Gen. xiv. 18-20).

The "bringing forth" here mentioned, if scholars are to be credited, cannot be *conclusively* shown to be equivalent to "sacrificing" or "offering bread and wine as sacrifice." Neither does the sacred text sufficiently indicate whether "this bringing forth" is due to the fact that sacrifice in these elements has just been offered or is about to be offered. One is therefore doubtful, critically (whatever be one's own personal conviction) of the meaning of this passage. It may be "Melchisedech, bringing forth bread and wine in the act of sacrifice, for he was the priest of the most high, blessed him, etc.: or Melchisedech bringing forth bread and wine which he had just now offered in sacrifice, for he was the priest, etc.: or Melchisedech, bringing forth bread and wine, which he was about to sacrifice, for he was the priest, etc." One cannot, therefore, say whether the reference here is to the active or passive immolation (or to both, in the sacrifice which Melchisedech is to offer presently). Anyhow, the constant teaching and tradition of the Church declare that Melchisedech did offer

sacrifice in bread and wine. That decides the question.

From what has just been said, one can easily understand that there is ample room here for speculation and discussion. One can only work, therefore, on the salient points. Else the treatment would become too prolix, and beyond the limits of one's time, space and purpose.

" Bread and wine " are universally symbolic of life and well-being. To take away one's " bread and wine " is to take away one's life and well-being. Our present-day equivalent is " to take away one's bread and butter " or " one's bread and tea or coffee." To admit anyone into a participation with us of our bread and wine (or bread and tea or coffee), is to admit such an one into our life, into peculiar familiarity and friendship with us, whether that be transitory or permanent. Further, if the higher in rank and nobility here duly upholds these, then the union and familiarity due to this admission will don the characteristics of the higher, and the less high will observe due reverence and subordination in this living and friendly bond. The nobler here ennobles and uplifts his inferior into his nobler life. What is true of an earthly or worldly repast

seems equally or more true of a spiritual or heavenly repast or banquet.

The sacrificial blessing of bread and wine, of which the priest intended the faithful to partake, seems sufficiently to express to men the meaning and purpose of sacrifice. By this blessing, bread and wine, which are natural instruments of natural life, are made instruments of supernatural life. When they are further shown as intended for a spiritual repast or banquet, then men understand their purpose of admitting them into the supernatural life and nobility they express. The sacrificial blessing and offering to God of bread and wine, in as much as it sufficiently indicated that the life-giving and joy-giving qualities of these superior foods—and, indeed, of all foods—come from God as from the supreme source of all life and happiness, seems undoubtedly an outward act of supreme worship. The friendly act of Melchisedech, the superior priest, who brought forth these elements that Abram and his followers might eat of them, seems a sufficient indication that by divine authority, Abram and his followers were, through these elements, admitted into the higher life and friendship of Melchisedech with the Most High, and into the nobility and familiarity with God this entails. Making them

thus through the priest and victim one in life and friendship with God, it also makes them spiritually and peculiarly one with one another. In this sacrifice of thanksgiving and charity, were it forbidden to partake of the blessed elements, clearly on this head, the sacrificial purpose of union in vital and supernatural charity of all, with God, were without adequate expression. Consequently, the action of the High Priest, must show that the " bread and wine " were intended for a spiritual banquet or repast, of which he himself, as the authorised representative of God, is the president, and of which, with him and through his authority, his duly constituted friends and subordinates are both invited and expected to partake. Hence this sufficient relation of bread and wine to a spiritual banquet or repast seems intimately connected with their sacrificial expression, or in other words, with the sacrificial immolation of this sacrifice. It is a " carrying on " of its supreme friendly worship of God, unto supernatural friendly generation, participation or perfection of this same supreme worship into the souls and lives of the true worshippers. Because of God's goodness and merciful condescension, God's life and friendship are thus transmitted, through the priest

and sacrificial elements, to all those whom the priest officially represents and wishes officially to represent. In this way, in due order and subordination, a supernatural union of supreme worship and thanksgiving is not only sufficiently expressed, but indeed sufficiently effected between God and His subordinate friends and subjects. The nobility and perfection of the sacrifice are further indicated by the elements here blessed and utilised—by perfect food and drink.

Now if in the passage of Genesis above quoted, "bringing forth" means "actually sacrificing by means of bread and wine," it is clear that Melchisedech as priest of the Most High God, admitted Abram into the supreme worship, thanksgiving and sanctity of that sacrifice, and also, one may take it, to a participation of the sacrificial victim. If Melchisedech "bringing bread and wine" was about to offer sacrifice, there seems no doubt, but he intended to admit Abram into all that has just been stated. While if the bread and wine were the sacrificial bread and wine of the sacrifice just offered, when Melchisedech gave them as a spiritual friendly repast to Abram, it seems certain that "the priest of the Most High" thus admitted Abram into all the fruits of that

sacrifice. Hence, whether as concomitant with or as antecedent or consequent to the act of sacrifice, the blessing is most appropriate "Blessed be Abram . . . and blessed be the Most High God, by whose protection the enemies are in thy hands."

It seems immaterial whether Melchisedech gave the sacrificial elements to each individually of Abram's followers or merely to Abram as their head and representative. Anyhow, by his action, Melchisedech made his thanksgiving theirs, his supreme worship and sacrifice theirs, and he made it theirs in due subordination to himself for we know, that Abram paid him tithes (*Ibid.*). Here, then, is a wonderful "figuring" of Christ and his Cross. On the Cross, Christ was the true bread "that came down from heaven." Whilst paying on the Cross supreme worship to God, Christ also prepared his body and blood for the Eucharistic banquet. "The Cross" says St. Thomas, "made Christ's flesh suitable to be eaten" (S. III, Q. 81, Art. iii, ad 1). Through the immolation of the Cross, Christ admitted men into the union of supreme love and reverence which He Himself had with the Father; and into the relationship of God's adopted sons, by making them true participants (though with due subordination) of his

own eternal friendship and natural sonship. "Sanctify them in truth. . . . That they all may be one, as thou, Father in me and I in thee: that they also may be one in us. . . . And the glory which thou hast given me I have given to them that they may be one as we also are one. I in them and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou also hast loved me" (John xvii. 17-23).

Now, as this union in so far as it obtained in the sacrifice of Melchisedech, could only be effected by the presence therein of Christ and his Cross, it follows that the sacrifice of Calvary and its immolation were sufficiently present there unto this purpose. It has been pointed out that their presence and effect were sufficiently "figured" to the people by the action of Melchisedech in blessing sacrificially the elements of bread and wine. Hence one must conclude, that the real sacrifice and the real immolation which were present, were really that of Christ and of his Cross, though that presence was imperfect because of the mode, the victim and the fruits. Still, this sacrifice was more perfect—and therefore the priesthood also more perfect—than any other sacrifice of

the old dispensation save perhaps that of the Paschal Lamb. It emphasised the crowning fruit of sacrifice, friendly supernatural union and eternal life with God and with one another. This, by implication, expressed not only the remission of sins, but also the acquisition and participation of supernatural grace and knowledge and of the other supernatural endowments of "the wedding garment," which are necessary requirements for this divine union and friendship. Such seems the profound teaching of St. Augustine[1] and of St. Thomas "As regards participation in this (Christ's) Sacrifice and its effects, wherein especially lies the excellence of Christ's priesthood in reference to the legal priesthood, much more expressive is the figuring displayed (of Christ's priesthood) through the priesthood of Meschisedech. He offered bread and wine which were expressive (*significantia*) of the ecclesiastical unity that a participation in Christ's sacrifice constituted. Wherefore, even in the New Law, Christ's true sacrifice is communicated to the faithful under the species of bread and wine" (*Ibid.*, ad 2^{um}). Previously, St. Thomas is careful to point out that the priesthood of the old dispensations was a subordinate participation of Christ's

[1] Tract. 26 in Joan. 2 S. III, Q. 22, Art. iv.

Priesthood (*Ibid.* Art. iv, c). The priest of old could not of *himself* approach to God. Indeed, also it was necessary that he should offer sacrifice for himself. Hence he must approach God through Christ. He must be Christ's subordinate priest. The immolation in the Sacrifice of Melchisedech actively consisted in his showing sufficiently, through the sacrificial blessing, that the bread and wine, expressive of supreme reverence, worship, life and friendship, were destined for the consumption of the faithful. After this blessing, these elements remained in passive immolation as long as they were humanly discernible as bread and wine. It does not seem necessary that in the blessing the relation to the divine banquet or repast, should have been *explicitly* expressed. Implicit expression, would seem to suffice. This repast or banquet one considers, part of the " aliena species " to which " what was offered," was sufficiently related unto the immolation and outward expression of the whole sacrifice. It is interesting to note that at the Last Supper, the Saviour explicitly said " Take *ye and eat :* This is my body . . . *Drink ye all of this.* For this is my blood of the New Testament " (Matt. xxvi. 26-28). Having explicitly stated the relation of his offering to the Eucharistic banquet, this

relation was implicitly and sufficiently expressed in the essential words of consecration. But of this later.

One might now proceed to treat of the Eucharistic Sacrifice. Yet a clear knowledge of the teaching of St. Thomas on immolation, would seem a very helpful preliminary. To this, therefore, the next chapter will be devoted. Before leaving the present chapter, however, one or two final remarks seem pertinent.

When previously it was stated that, according to the doctrine of St. Thomas, " the Cross made Christ's flesh suitable for food—or to be eaten (S. III, Q. 81, Art. iii. 1) it must not be understood that, to be true, all representative sacrifices must follow the Cross *in time*. That were a grave error. As regards representative sacrifices, the making of spiritual food by the Cross was independent of all time. Its sacrificial force and value, were always valid, whether before or after or simultaneous with the Cross.

One remarks also that " what was offered," by immolation in aliena specie, was not altered from its natural outward appearance, form and function. These were supernaturalised and uplifted by the mystic action of the priest. Then too, in innumerable times and places, at which the Cross itself was not physically and sensibly

present in its own physical species, the Cross was yet made truly and effectively present, and its lessons were more or less brought home to the hearts of the faithful—according to the perfection of the mode and of the immolation in the representative sacrifice. Of course, the faithful, could only interpret and understand this representation according to their actual knowledge of the Cross at any given time and place. For instance, in the sacrifice of Melchisedech, *we may see* an image of the death of Christ in the separate blessing of bread and wine. We may see that the bread represents Christ's Body: the breaking of bread, the breaking of that body on the Cross: that the wine represents Christ's blood, etc. Still, there seems no sufficient reason to believe that the knowledge of Melchisedech and of his followers concerning the Cross and redemption, was accurate enough or clear enough to understand all these things. Hence they were omitted in the strict treatment of his sacrifice previously given in this chapter. Anyhow, one may now perceive the wonderful arrangements of Providence and the influence of the Cross. Even before Calvary, the Father albeit imperfectly, was fulfilling the Saviour's prayer. "Lifting up his eyes to heaven, he said: Father, the

hour is come, glorify thy Son that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life: that they may know thee, the only true God, and Jesus whom thou hast sent . . . Just Father, the world hath not known thee; but I have known thee . . . and I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me may be in them and I in them" (John xvii, 1-26).

It may be remarked finally that one and the same action of the priest both offered and immolated the offering. Hence immolation must not, in sacrificing, be separated from the offering. Immolation and offering are, though distinct, always simultaneous.

CHAPTER V

Immolation according to St. Thomas

Although St. Thomas uses the word immolation in more than one sense, one has been unable to discover anywhere an express definition of sacrificial immolation. Only, therefore, by collating different passages from his writings, and by carefully analysing his doctrine on sacrifice, may one hope to learn his mind on this subject.

St. Thomas calls the Passion of Christ his true immolation (S. III, Q. 83, Art. 1, C). In every sacrifice there is something more than mere oblation. Although every sacrifice is an oblation, yet every oblation in not a sacrifice (S. II-II, Q. 85, Art. iii. ad. 3). Hence one may take it that " this something more " is the immolation. As it is one and the same action of the priest which offers and puts " this something more " into the offering, in the case of sacrifice, it may be said that sacrifice is an unique kind of oblation. When, therefore, St. Thomas speaks of sacrifice as an oblation, this

unique manner of oblation must be understood.

Three broad principles of our saint must be sedulously borne in mind. Sacrifices are for men (Contra Gent. Bk. iii. C. 119; S. II-II, Q. 30, art. iv. ad. 1). The external sacrifice is the divinely approved expression of the internal or inner sacrifice [1] (*Ibid.*, Q. 85, Art .ii.). Sacrifice is an unique and very special act of the virtue of religion (*Ibid.*, Art. iii.). These principles give the key to the investigation and interpretation of what St. Thomas has written on sacrifice.

As regards sacrifice in general, St. Thomas seems to emphasise two things in the peculiar worship it pays to God. First, God is the uncreated principle and final all-beatifying end of man—and, indeed, of all creatures. Man requires a sufficient and duly ordinated supernatural union with God as the uncreated Life-giver and all-beatifying Being. The worship of sacrifice must duly embrace and duly express to men these great truths. Hence when sacrifice actually brings about a union of charity with God, in the very act of doing so, it freely

[1] The inner sacrifice is the supreme reverence, love and friendship of God in Christ's (the priest's) soul, and the due relation of these to God for man and man's salvation, according to the will and decree of God.

contains and freely conveys for men their supernatural adhesion to the uncreated excellence of the one and only Supreme Being. It does this as completely and obediently dominated by God, man's last end, and, therefore, in the due regulation and subordination of the creature to the Creator, according to the enactments of right reason, or where enjoined, of God's approval, will or command (*vide* S.II-II, Q. 85). Hence if a person offered his life and all he had to God, but did not offer these to acknowledge and show that God alone is the first principle and last end of his creation; or if he did not offer them religiously to acknowledge and express a reverence befitting and begotten of the proper place and tendency which are duly his as regards the Supreme Being; his offering is not sacrificial.

One may now quote some well-known and much interpreted passages of St. Thomas, "Sacrifices are properly so named when Circa res Deo oblatas aliquid fit,[1] as when (or that) animals were killed and burned, when bread is broken eaten and blessed. This very thing, the name implies. For sacrifice derives its name from the fact that man makes A sacred something (aliquid sacrum). Now oblation positively (directe dicitur) justifies its name when

[1] "Something is made with the things offered to God."

anything is offered to God, even though Nihil circa ipsum fiat,[1] as money or the loaves on the altar, 'circa quos' nothing is made" (I-II, Q. 85, Art. iii, ad. 3).

In this famous passage, one believes that the expression "Circa res Deo oblatas aliquid fit" is not only a proof that St. Thomas considered immolation a necessity of sacrifice, but also that the expression itself is an excellent definition of immolation. Before giving the reasons for one's belief, it is fair to remark that the passage admits of a slightly different translation than here set down, *e.g.* "that animals were killed and burned, that bread is broken, eaten and blessed. This the name itself implies."

Yet whichever translation is adopted, the substantial meaning and doctrine seem to be the same.

With reference to this passage, the first question which arises is, "What is the meaning and force of the preposition 'Circa' when employed with the verb 'fit' (is done, or is made)?" Here one must revert to the three broad principles already mentioned. Whatever is done here must be to express the sacrifice for men: To give them an adequate (and divinely approved) outward and convincing indication of

[1] "Though nothing is made with this thing."

the "inner sacrifice," of its worth and value for them with God. All this is brought about by a peculiar and unique exercise of the virtue of religion. Clearly, religion is a moral virtue. Hence, finding that St. Thomas employs the preposition "circa" when treating of moral virtues generally, one may reasonably conclude that its constant and consistent meaning in that treatment, is also its meaning here. Take a few examples "Potest comparari operatio ad virtutem moralem sicut materia, circa quam est: et secundum hoc oportet alias esse virtutes morales *circa* operationes, et alias *circa* passiones (I-II, Q. 60, Art. ii. c.) "Operation may be referred to the moral virtue, as the matter, about which it is, On this head, the moral virtues which function with reference to operationes must be different from those which function with reference to passions."

"Fortitudo est circa timores et audacias, temperantia circa concupiscentias, mansuctudo circa iras" (*Ibid.*, Art. iv. c.). "Fortitude functions on fears and darings, temperance on concupiscence, meekness on anger." There is no need to multiply quotations, although one could do so.

A virtue functions positively and negatively on its material. Positively, it infuses its

strength and worth into that material; lifts the material up to its standard, and inwardly and outwardly secures that the material shall as far as possible be one with itself both in standard, inward worth and outward expression. Negatively, it removes and destroys whatever impedes or mars its inward efficiency and nobleness or whatever is contradictory or unbecoming in the outward expression. The virtue will do all this the more perfectly according to its own perfection, and according to its union with the material. Fortitude ousts from fear and daring what is unbecoming or contradictory, and makes them one with itself in dignity, worth and constancy. Such then is the force of "circa." It indicates the influence of the agent's mind and will, when making anything an instrument and proper outward expression of some particular virtue. Just so the word "circa" in the definition of sacrifice implies that the priest, the agent, by his mind and will, makes what is offered to God the instrument and proper expression of supreme worship,[1]—in other words he immolates his offering. Exclude the exercise of the virtue of religion implied by the word

[1] The priest does so by accepting into the offering or by relating sufficiently to the offering (what is offered) what is divinely required for this expression.

" circa " and St. Thomas concludes, and rightly concludes, the offering is not sacrifice. It matters not whether offerings be destroyed and burned, whether bread be broken, eaten and blessed, without the action and effect, required by the expression " Circa eas aliquid fit," there cannot be sacrifice. One is aware that Christ's mind in his sacrifice was exactly what his Father enjoined : that Christ's will was his theandric love carrying out with perfect obedience in every detail what his mind declared to be the Father's will. These also must be the mind and will of all true priests, according to the mode and perfection of their priesthood. All such are subordinate instruments of Christ's priesthood and of the functioning of this priesthood, according to their order and degree. This action of immolation raised up what was offered (where necessary) into a unity with that theandric love, therein duly subordinating it to God, ousting inwardly and outwardly what was unbecoming and contradictory, and joining it to God in a union of Charity and friendship. Because the regulating intended and the will of Christ here were both those of the Second Person, they actually effected their work : pouring in grace and supernatural love ; destroying and cleansing sin, etc. In Christ's own human nature, which was sinless

and perfectly united to God, the immolation here merely banished for ever the likeness of sin, that is, mortality, the capability of suffering and death. The immolation also showed to men the union of the priest with God, and through that union the union also with God of the victim and all the victim represented. As already pointed out in the old law, this latter union of the victim was merely in its representation, not in itself. In the new law on the Cross, it is actually in the victim. In the Eucharist, both the victim and the representation contain the union. Thus, besides the hypostatic union, immolation shows Christ here truly united to God as an actual victim—or as a passive victim after the actual immolation.[1] Hence St. Thomas says the sacred humanity here "acquired the actual sanctification of a victim": "Christ being sanctified in a new manner" (S. III, Q. 22, Art. 2, 3). The world was thus made to know that Christ loved the Father (John xiv. 14-31).

This very same doctrine of St. Thomas, is expressed in two other passages which, it is one's humble opinion, have been very much misunderstood and abused.

"If anything is used, being wholly made (con-

[1] *i.e.*—As long as it shows a moral union with and carrying out of the actual immolation.

sumendum) unto divine worship as the holy thing, so to speak, which thence it must needs become, it is both an oblation and a sacrifice." (S. I-II, Q. 86, Art. i.).

In the former passage it was pointed out how immolation made the offering the instrument that was wholly employed to convey to men the supreme love, reverence, worship—in a word, " the interior sacrifice," which for man the priest was here and now offering to God. It is evident that in order to function thus, it must be made wholly one with that inner sacrifice, in as much as it contains and expresses that sacrifice to the world. Hence " Circa res Deo oblatas aliquid fit."

Again St. Thomas writes: " Anything done because of the honour peculiarly due to God in order to placate him, is properly termed sacrifice. Wherefore St. Augustine, in 10 De. Civ. Dei. (Chap. vi), says: ' True sacrifice is any work performed that we may adhere in a holy friendship to God, *when*[1] *it is referred* (*relatum*) *to him as the ultimate Good* (*finem boni*) *wherein, we may be truly happy.*' Now Christ . . . . in his passion offered himself for us. This very fact that he

[1] Hence not any reference, but the reference to and expression in the reference, of *God as the " Summun Bonum " or Supreme and final end*, is an essential of sacrifice.

freely endured the passion was exceedingly pleasing to God because it was the outcome of the highest love " (S. III, Q. 48, Art. iii. C).

Clearly highest love subordinates to itself all other loves. Likewise the object of highest love must, as such, be deemed highest, and the crown and consummation of all other objects. When the only true God is acknowledged and sought inwardly and outwardly, as that highest object, as that ultimate good, clearly such acknowledgment and seeking is an act of supreme worship. Further, when such acknowledgment and seeking are the actions of the love of Christ, who is vicariously acting for all flesh, whilst bearing the burdens and responsibilities of all flesh, its placatory force must be tremendous even humanly speaking. When one adds to this that Christ's love was theandric, or that of the Second Person made man, then its placatory force must be effective. One may be pardoned if the words of St. Augustine, which are here explained by St. Thomas, are illustrated by a more prolix quotation from his book " De Civitate Dei." One gives the translation of John Healy (published by Grant, Edinburgh, 1909).

" Believe it therefore, God had no need of man's cattle, nor any earthly good of his, no not of his justice : but all worship that he gives God,

is for his own profit, not God's. One cannot say he does the fountain good by drinking of it, or the light by seeing of it. Nor had the patriarch's ancient sacrifices (which now God's people read of, but use not) *any other intent, but to signify what should be done of us in adherence to God and charity to our neighbour for the same end.* So then an external offering is a visible sacrament of an invisible sacrifice, that is, a holy sign [1] (Bk. x, Chap. v, p. 281, vol. 1).

" But as for those that think visible sacrifices pertain to others, and invisible to Him, as only invisible, as greater to the greater, and better to the better (viz. the duties of a pure heart and holy will) verily these men conceive not, that the others are symbols of these, as the sound of words are significations of things.

" Wherefore in our praises and prayers to Him, we speak vocal words, but offer the contents of our hearts, even so we in our sacrifice, know that we must offer thus visibly to none but Him, to whom our hearts be an invisible sacrifice " (*Ibid.*, Chap. xix., p. 296).

Clearly then, for the purpose here set down, the offering, to be a sacrifice, must also be a " holy sign." As in itself mere offering does not convey all that this purpose requires, it follows that to

[1] Italics our own.

be sacrifice, it must be made to convey this purpose, and thus be constituted " the holy sign " of sacrifice. Hence, the accurate contention of St. Thomas " Circa res Deo oblatas aliquid fit." Nor does he anywhere contend that destruction as destruction constitutes the offering into the "holy sign." Rather, from his general teaching, and from the very nature of the case, only the spiritual or mystic act of the priest can make his offering together with what he accepts or freely relates to his offering, into the sacred sign of supreme worship and of supernatural and friendly union with God, the ultimate Good. Error seems to have arisen in the interpretation of St. Thomas either because interpreters have made immolation synonymous with destruction or because they have neglected to emphasise, that the union with God which sacrifice expresses and effects, is a peculiar union with Him as the *Ultimate Good.*—A friendly union expressive of supreme reverence and worship. One cannot now cite and examine the various interpretations of St. Thomas given by many learned or holy commentators. Yet when Fr. De la Taille considers that it was the action of the Jews or executioners which really immolated Christ, one can see that this contention is in utter variance with St. Thomas. " Christ's passion on the part

of those killing him, was a crime (maleficium) but on his part, suffering through charity, a sacrifice." "The execution of the man, Christ, may be referred to two wills . . . to the will of the executioners. On this score it was *not* a "hostia." Christ's executioners *are not to be considered* as offering "a hostia" to God. They sinned gravely. To the will of (Christ) the sufferer, who voluntarily offered himself to the Passion. Here there is "a hostia" (S. III, Q. 48, Art. iii, 3-2)

In his recent excellent book (L'Idée du Sacrifice de la Messe) M. Lepin misunderstands—so one believes—immolation. Although he gives a fine resumé of St. Thomas (pp. 183-211) yet his clinging to the destruction or mutation-idea of immolation cheats him of the fruit his genius deserves. He writes concerning the period between the ninth and sixteenth century "no theologian, during this long period of seven centuries, has even hinted, in justification for the reason of sacrifice proper to the Mass, that it is necessary to appeal to the idea of expiation properly understood as wrought by an act of real immolation or immutation . . . The idea of sacrifice-destruction or immutation is a relatively modern idea, introduced after the Council of Trent, owing

to the influence of Protestant pretensions" (pp. 735-737).

One must disclaim against this historical statement and conclusion. The truth seems to be that practically all these theologians insinuate that "expiation properly understood" is due to "real immolation," although it is quite correct that they do not equate real immolation with change or destruction. The idea of real immolation seems as old as the idea of sacrifice itself, and an immediate constituent of its essence.

One might remark, that the recurrent expression in many of these writers "Significante mysterio" or significativa commemoratio, etc., seems another manner of setting forth, the sacrificial "holy sign" of their master St. Augustine. "Ob Suae passionis memoriam in mysterio tantae immolationis immolatur (S. Anastatius Monk.) Because of the remembrance of his passion he is immolated in the sacred sign (conveying) so great an immolation."

Qui Semel occisus est in ara Crucis, immolatur quotidie in memoriam ipsius passionis in Sacramento" (Hugo of St. Victor). He who was put to death on the Cross once, is daily immolated in the holy sign "as a remembrance of this same passion," etc., etc.

It ought to be clear now, that every offering,

requires to be made a "sacred sign" of the "inner sacrifice," if such offering is to deserve truly the name of sacrifice: that "Circa res Deo oblatas aliquid fit," as St. Thomas puts it. One may next proceed to show how this doctrine is fulfilled in H. Mass, merely remarking that, according to St. Thomas, the offering and the immolating must ever be present together in the act which offers the whole sacrifice. They must not and cannot be separated in the active sacrifice.

CHAPTER VI

Immolation in the Eucharistic Sacrifice or Holy Mass

From what has been said in the previous chapters it is easy to gather how strongly one maintains that in the Eucharistic Sacrifice or in High Mass there is real and true immolation. Christ who is offered there, is really made the holy sign which expresses sufficiently to men the whole inner and outer sacrifice of the Cross. Of course the Eucharistic manner of expression is not that of actual blood shedding. It is a representative manner and an immolation "in aliena specie" or in a species other than Christ's natural appearance.

The history of the subject displays a host of theories and an intellectual ingenuity that is no less than marvellous. Love, misapprehending either the tradition of the Church or the sublime and simple teaching of St. Thomas, and yet meticulous to hold fast to defined dogmata, has excogitated theories wonderful and pious, though one fears, often upheld rather by dialectical

evasions of solid difficulties than by sound and convincing reasoning. Appalled, doubtless, by the perplexities of immolation, some have gone so far as to remove it altogether from the essence of the Eucharistic Sacrifice. Others have reduced immolation to a mere shadowy symbol or figure. Against all these one deems that the immolation in the Eucharistic Sacrifice is real and true, while the theory that makes the Eucharistic Sacrifice or Mass nothing more than an oblation one considers untenable.

Because of the importance of the subject, and to exclude false theories, one may be permitted to cite some testimonies of theologians or writers from the time of St. Augustine to the present day.

"Surely," says St. Augustine, "Christ was immolated, once in himself. And yet, for the people, *he is immolated not only on all paschal solemnities but even every day.*[1] He tells no lie, who often questioned (hereon) replies, he is immolated" (Epis to Boniface). St. Gregory the Great (A.D. 604) writes, "This singular victim saves the Soul from eternal destruction. It brings back to us again, mysteriously (*i.e.* really in the holy sign) the death of the only-begotten, who, although "rising from the dead, dieth now no more. Death shall no more have dominion over

[1] Italics our own throughout.

him (Rom vi. 9). Yet while ever living in immortal and incorruptible life, in this mystery (*i.e.* holy sign) of sacred oblations (or sacrifice) he is, for *us immolated again* . . . . Let us weigh well, what this sacrifice means to us. Since, unceasingly for our forgiveness, it produces the passion of the only-begotten. Who, among the faithful, can doubt that, at the priest's voice, in the moment of immolation the heavens are opened, the Choirs of Angels attend this mystery of Christ, things earthly are united to those of heaven, and the invisible and visible become one" (Dialogues IV. C.S. 58-59).

Paschasius Radbert says (A.D. 851): "Because our falls (or faults) are daily, *daily is Christ mystically immolated* for us, and, in the mystery, Christ's passion is handed on, so that he who by dying once conquered death, daily doth loose the recurring sins of delinquents, by these sacraments of his body and blood" (De Corp et Sang Dni., Chap. ix).

In his résumé of his master, Peter the Lombard (A.D. 1164), Blandinus his disciple declares: "This sacrifice is called an immolation of Christ. Christ indeed is *daily immolated not by his essence*, because he died only once and dieth now no more, *but by sacramental representation*" (Bk. 4, Dist. XII).

The learned Baldwin, Archbishop of Canterbury (A.D. 1190), put himself the difficulty: "Why must it be granted that Christ is immolated daily," He replies: "Once was Christ immolated in himself and yet *daily he is immolated in the sacrament*, and the immolation of the flesh is voiced by the signification of a holy sign (Significante mysterio). *This is not an immolation through killing, but throguh meaning and representation*" (Bk. De Saer. Altaris 772).

In his encyclical Quas Primas (11th December 1925), on Christ the King, the present Pope Pius XI writes: "These titles of honour (King and Lord, King of Kings), the meaning of which is the same, *though the expression* be varied and beautiful . . . the Church . . . applies to-day in daily prayers, publicly offered, in the *immolation of* the immaculate victim and (inque immolanda immaculata hostia)."

There is no need further to multiply quotations. However, one may conclude, with the words of Trent "In this divine sacrifice, performed at Mass, that same Christ is contained and *immolated without blood-shedding*, who with blood-shedding offered himself once on the Altar of the Cross" (Sess. 22, C. 2, Denz., p. 212).

In the presence of this constant testimony and teaching, it is difficult to understand how any-

one can deny that there is immolation in the Eucharistic Sacrifice or Mass. Moreover, since Christ and his passion are constantly spoken of as really present there, one finds it equally difficult to understand why the immolation could be other than real. Of course, if real immolation be the same thing as the real destruction of what is offered, one is placed in the impossible position of explaining what cannot be then explained—real immolation in the Eucharistic Sacrifice. One, however, does not maintain that real destruction or, indeed, any destruction of the offering, is synonymous with real immolation.

The Eucharistic immolation may be considered either before or after Calvary. Before Calvary Christ had not yet given the world the crowning proof of his divinity—the Resurrection. Nor were the facts and details of the Cross accurately known to men. However, from the first moment of the Incarnation, Christ the God-man existed, and from the first moment of the nativity he was a possible victim. His real presence as man was, therefore, impossible, before the nativity, in the sacrifices of the old law. This real presence was not only possible, but was indeed a fact, in both the Supper and the Mass. In each Christ was present as victim.

When, to express supreme worship of God, and in the expression of that surpeme worship, to indicate also the supernatural and friendly union he was perfecting between God and man, Christ sacrificially related himself to the species of bread and wine, there can be no doubt that in a new mode he made himself the sacred thing which conveyed to the world both his own real presence and what he was really doing. The only question that now arises is, did Christ actually and supernaturally effect all that he here represented ? For those who know Christ to be God, there is but one answer. For others and for men generally, the representation required to be based on sufficient proof ere they would believe that he did. Representations by voice, by action, or by both, do not necessarily imply the existence and truth of what they represent and signify. Indeed the existence and truth of what is represented, may be no more than what is found in the imagination and mind, of the actor, author or believer. Men require something more than the representation itself, reasonably to be convinced of its truth. The sacrificial representations of his death, and of the meaning and purpose of his death, which he gave at the Supper, Christ proved true to men, by the greatest of all human proofs, by their confirma-

tion in his own life-blood—by his death on the Cross. This confirmation Christ appealed to in the very actions and words of the Supper sacrifice itself, as if he would say, you who do not believe in the present reality and worth of this representation believe in them because of the sequel—because of the Cross. "This is the chalice, the New Testament in my blood which shall be shed for you," or, according to the Greek version "which is now being shed for you," even as it shall be actually shed for you on the Cross (Luke xxii. 20). Likewise according to some versions "this is my body which shall be broken for you" or "which is now being broken for you," as it shall actually be broken for you on Calvary. Thus one gathers that Christ wished men to know and understand the reality and truth of the Supper Sacrifice because of the reasonable and the powerful conviction begotten of the Cross. In this sense the Cross consummated the Supper. The Cross proved that the supper gave all that the Cross itself gave and meant all that the Cross itself meant—really and truly. Yet of itself, the Supper was impotent, speaking humanely, sufficiently to convince and reasonably to induce the world to accept its treasures. It could not do so save through the Cross. It was therefore through the Cross that

the Supper gave these, and it was through the Cross, as Revelation tells, that God wished the Supper to give them. Yet the reality of a thing in itself is not altered by the fact of man's acceptance or non-acceptance. So neither was the reality and completeness of the Supper Sacrifice and immolation. Still, it ought to be amply clear that, as explained, the Supper, to be effective actually with men, by their reasonable acceptance thereof, naturally and supernaturally, did require to be consummated by the Cross. Indeed Christ himself was always the same, yet it required his miracles, his teaching, etc., to make men to know who he was, and to avail of all he meant and accomplished for them. It is remarkable that the Saviour here did not explicitly [1] appeal to his resurrection. This may be, because the perfect teacher leads the ignorant to the truth by natural and immediate steps. To give a number of possible reasons would divert too much from the present argument.

Before the Supper our Lord had prepared his disciples and the world for the Supper Sacrifice. At Capharnaum (John vi. 26 and ff) he had

[1] He seems to have done so, at least implicitly, for in John ii, 18-22, it is written, verse 22, "When he was risen again, his disciples remembered that he had said this," etc.

publicly proclaimed that he was "the living bread which came down from heaven" (v. 51). He had insisted on the necessity of eating his real flesh and drinking his real blood, if they were to have eternal life (v. 54). He had clearly told them, that this eating and drinking would unite them eternally to God, by causing his own life and love to be communicated to them "And I live by the Father; so he that eateth me, the same also shall live by me" (v. 58). In his discourse before the passion, he brought out explicitly that this life was one of love, friendship and brotherhood. From the very nature of the Last Supper, and from their intercourse and conversation with Christ, the Apostles must have known sufficiently even before the Supper, the life and union with God the Master would give them—and give all who believed in him. Of course, it is history that their faith was weak and far from perfect. Further, the Jews and people generally were well aware that only after the sacrificial act or sacrifice did followers partake of the victim. They knew that such partaking implied a remission of offences, and a union and participation in the life and strength of the Deity: and, indeed, also, that this was a public testimony that the Deity was the true God. Rationally speaking, could the Apostles

have understood less than all this, when at the Supper they heard the Saviour say, "Take ye and eat, this is my body, etc. Drink ye all of this. For this is my blood, etc." (Matt. xxvi, 26-27)? What seems the best interpretation of tradition declares, they could not and did not. Hence the active immolation here, is the action of Christ, whereby in relating to himself the species of bread and wine he constituted himself the peculiarly "holy thing": whereby he outwardly expressed and offered his whole sacrifice. The passive immolation is, when Christ actually related to these species, carries on the expression and effects of this same sacrifice—in the world. One need not delay to explain what is already well known, that Christ here sufficiently figured the Cross. Of this, however, something later. Now the very same mode of immolation found at the Supper is found also in the Mass. Therefore it ought to be clear that in each, it is very real and very true: that it is a real and very true outward expression of the inner sacrifice which, with and through himself, Christ is offering to the Father. Even as on the Cross, in the Eucharistic Sacrifice, there is the same Christ, the same inner sacrifice, bearing exactly the same relations to God, and there is the divinely approved and divinely instituted

outer expression of the whole. True, Christ has not " the same state of existence in himself " [1] alone, as he has here (S. III, Q. 76, Art. vi.), but then together with his sufficient sacrificial expression, there is here really present Christ himself " by whose power even the very Passion was salutiferous " (*Ib.*, Q. 66, Art. ii, 1). Surely this divinely decreed and divinely instituted mode of expression or of immolation must be real and true ?

One may now consider the teaching of St. Thomas.

" Christ was immolated once in himself and yet in this sacrament (and sacrifice) he is immolated daily. The celebration of this (*i.e.* the sacrifice) is called an immolation in two ways. The first, because as St. Augustine says to Simplicianus (Bk. II, Q. iii, ante. Med.), images are accustomed to bear the name of what they image. Thus, on beholding a picture or panel painting we exclaim : " This is Cicero ; that Salust." Likewise, the celebration of this sacrament is an image (imago quædam) . . . which represents Christ's Passion. The Passion is a true immolation of him. Therefore, the cele-

[1] " Christ has not the same existence in himself as in the sacrament. His existence in the sacrament shows a certain relation of itself (or of Christ) to the sacrament "(*Ibid.*, Resp.).

bration of this sacrament is called an immolation of Christ. The second way (that this celebration is called immolation) has reference to the effect of Christ's Passion, namely, that through this sacrament we are made partakers of the Lord's Passion . . . .

Now as regards the first manner, Christ can be said to be immolated even in the figures of the Old Testament. Wherefore these words of Apoc. xiii. 8, " Whose names are not written in the book of the Lamb which was slain from the beginning of the world." But as regards the second manner, it is peculiar to this sacrament, that Christ (himself) is immolated in its celebration (S. III, Q. 83, Art. i.c.).

It may be noted that St. Thomas here expressly treats of " the celebration of this sacrament."—a celebration that surely obtained as much in the Supper as in the Mass. One must therefore, deem gratuitous, the opinion of those who would restrict this passage merely to the Mass. Further, when St. Thomas says " Christ was immolated once in himself and yet in this sacrament he is immolated daily," he does not give the slightest hint, that whereas immolation is undoubtedly real in the first case, it must be taken as not real in the second. One therefore believes that he uses the word " immolation "

throughout with exactly the same meaning. In the general answer, although he writes at first "duplici ratione," yet he refers to this "ratione" by the word "modo" (manner). Hence one takes it, that he is showing and explaining different "modes" of one and the same thing (true immolation). When one comes to the words "Celebratio hujus sacramenti imago quaedam est repraesentativa passionis Christi quae est vera ejus immolatio" (the celebration of this sacrament, etc.), in these words one finds no difficulty. Surely a picture, as far as it goes, truly sets forth Cicero or Salust—else it deserves not the name. Just so immolation must truly express the sacrifice or it is a misnomer. Although one has followed the usual translation of the words set down, yet one cannot find any insuperable objection why they may not be equally well translated, by referring "quae" to "imago." "The celebration of this sacrament is of Christ's passion a representative image which is a true immolation of him. The ensuing words then are a natural conclusion." "Therefore the celebration of this sacrament is called an immolation of Christ." This may seem somewhat forced. Still, when one remembers that the passion is not the sufferings of Christ merely as such, but the sufferings as expressing out-

wardly and adequately Christ's inner sacrifice, one is not so very sure of the usual translation.

Images, we know, are of two kinds. One where what is imaged is really present, showing itself not in its own natural or inborn appearance, but in an appearance sufficiently recognisable. The other where what is imaged is not really present, but a sufficient likeness thereof is shown in something else—either by shadows (photos, pictures, etc.), persons or things (statues). Three things are required for the first kind of image: likeness, origin and equality. Where this image is perfect, these three are also perfect (St. Thomas Comment. in II Cor Chap. iv., Lectio 2, p. 441). Hence Christ is called "the image of the invisible God" (Coloss i. 15). For he is "like the Father (the same divine nature) sprung from the Father and equal to the Father" (St. Thomas, *Ibid.*) In the second kind of image two things are necessary. A likeness; and that this likeness be derived from what is imaged. Here this second condition is essential. Likeness without such derivation does not make an image properly so called. This is important. If the Eucharistic Sacrifice, therefore, be not derived from the Cross, it cannot be called its image, nor would St. Thomas call it an image (*vide* Comment. in

I. Cor. XI, p. 329). Likeness varies. It may be a likeness of nature or it may be any outward quality which indicates the person or nature imaged., *e.g.* action, voice, appearance, etc.

In the passage of the Summa above quoted St. Thomas clearly states that the sacrifices of the Old Law *were images* of the immolation of the Cross, after the second manner just explained. They were figures of Christ and of his Cross derived from the Redeemer and the Redemption. This derivation is implied by the quotation from the Apocalypse. The worship and worshippers of the beast were both false and foul. Their names were "not written in the book of the Lamb, which was slain from the beginning of the world." In ordinary discourse we say " his mother's features are written in that boy's face," because the child's features are not only derived from but indeed very like his mother's. Yet the worship of the beast was no sacrificial image of Christ and his Cross. It was not true immolation. St. Thomas here tells us, the sacrifices of the Old Law, were derived from the Redeemer, and from him they took their appearances, figuring and authority. They were true sacrifices. As St. Thomas is treating here of immolation, it follows that their immolation also was true. Further, as the " Lamb was slain from

the beginning of the world," it would seem to follow that the immolation of old voiced somewhat that slaying. Yet the immolation of the sacrifices of old was an imperfect immolation of that " Lamb that was slain," and an imperfect participation therein. From his treatment of circumcision (*vide* III, Q. 70, Art. iv. C.), it would seem that, for a time, St. Thomas was not quite clear as to how far, or if at all, these ceremonial *objects* fulfilled the second requirement, *i.e.* participation in the fruits of the passion. Ultimately he seems certain, that in their instrumental function as outward expressions of faith " in the redeemer to come " they did merely as *expressions*, though not as *objects in themselves*, participate in and confer the fruits of the passion. Possibly, therefore, he did not here care to stress this point when treating of immolation. But when St. Thomas comes to the immolation in the Eucharistic Sacrifice, he clearly implies that it is a cross-image of the first kind, described above, " What is represented or imaged is actually present in the likeness." It is peculiar to this sacrament that Christ (himself) is immolated in its celebration." In other words, by relating to himself the species of bread and wine Christ makes himself the " sacred thing " which offers, images, and outwardly expresses himself

and his sacrifice. St. Thomas elsewhere shows that outward likeness to be a likeness of the Cross because of the two separate consecrations of bread and wine (*vide* Comment, in I. Cor. XI. Lect. 6, also S. III, Q.S 77-78). The sacrificial purpose of the Cross, friendly union with God as the ultimate good, is set forth by Christ being present under the species of bread and wine to be eaten of us, by Christ's blood here being the New Testament, etc. (*vide Ibid.*, Q.73, Art. iv. and Q. 79, Arts. 1-2). In the Eucharistic Sacrifice, therefore, in relating himself to the species of bread and wine and when related to these species, Christ himself is shown to the world, as really present, doing exactly in these species, the very same thing which in his own outward appearance he was seen doing on the Cross. Verily this is a true Cross-image of the first kind! Verily also the immolation and expression here is the immolation and expression of the Cross, differing from it only in outward manner. Therefore, the Eucharistic immolation is real and true and necessary to the sacrifice. Any offering to God of Christ which is devoid of this cannot be Mass or the Eucharistic Sacrifice. As an image, the Eucharistic Sacrifice must be derived from the Cross. Its contents are the same as that of the Cross. Its

likeness to the Cross has been shown. It is, therefore, a perfect image, and "the Cross itself," in everything save in the mode of offering.[1] St. Thomas, therefore, supplies a true and delightful explanation of the words of Trent on the Mass, "one and the same is the victim or hostia, one and the same is the offerer, now offering by the ministry of priests, who then offered himself on the Cross, with only a difference in the manner of offering" (Sess. xxii, 2).

In the next place observe, that while the immolation of Christ's sacrifice expressed by the actual pouring out of blood cannot be repeated, yet St. Thomas says that immolation expressed in the Eucharistic manner is daily repeated. Indeed he positively states that the Eucharistic mode was especially decreed and instituted that the one sacrifice might repeatedly be made present, at various times and places, to generation after generation, till the end of time "we do not say that Christ is daily crucified and killed, because both the acts of the Jews and the punishment of Christ are transitory. Yet those things which carry with them Christ's

[1] Offering here means an offering which expresses what it is and does—a sacrificial offering—even as a sacrament expresses what it is and does.

relation to God are said to be done daily: these are to offer, to sacrifice, and the like. On that account that victim is perpetual and was offered once by Christ in this manner (*i.e.* the Eucharistic manner), that it might be offered daily by his members (iv. Sent. XII. In Lit.).

Here one observes that Christ and his relation to God never change. The love which unites Christ to God, the intense desire for man's salvation, embracing as it does the due ordering and the due accomplishment, both on his own part and on the part of men, of all that God decreed and requires, these in Christ's Soul never change. Hence his inward reverence, appreciative love, supreme worship, sublime union with the Father, and his soul-longing to purify, elevate and conjoin man in these, are as unchangeable as himself. He is the perpetual victim of the inward sacrifice and the only true victim of the outward sacrifice. Only by due union with him and by due participation in due subordination can anything else be a true victim. Yet into the supernatural or even natural knowledge and efficiency of all this, men of themselves could never enter. Did God refuse admittance, men must ever remain unredeemed (practically)—even as now happens in the case of men who could—Deo permittente et adjuv-

ante etiam et desiderante [1]—and will not enter. Hence God decreed to bring Christ and his inner sacrifice down to men's knowledge and reach. He sent Christ himself, His own Son, on this business of his Father. He wished and gave Christ a command, adequately to express all this and to give all this—Christ himself and his inner sacrifice—to men in two ways. The one way principal, the other subordinate, yet each adequate and sufficient. The principal way must never be repeated. The subordinate way, may and must be repeated to the end of time,—as long as there are men on earth who need redemption. Now the principal way was that the priest should freely accept the decreed sufferings and death in to the offering or victim for the due outward and humanly convincing expression of his sacrifice and sacrificial purpose, and unto inducing men freely to accept and avail of all it did for them and of all it gave them. Sinners and the wicked supplied these sufferings and death. These with their actions have passed away. The sufferings and death endured by the victim have passed away. But the victim or Christ who was sacrificially offered, and his inner sacrifice with all its worth, and its

[1] " With God's permission, help and even ardent longing " that they should.

outward meaning, outward force and compelling efficiency, abide. Sufferings and death might break and separate Christ's human nature, but they never did and never could break from nor separate from Christ, the Second Person, that human nature ; nor from the theandric love and power which ever bound it hypostatically to himself. Christ is perpetual, " the same yesterday and to-day and for ever " (Heb. xiii. 8). The subordinate way was the Eucharistic mode. Here Christ so relates the appearances of bread and wine to himself that not only does he make himself and his inner sacrifice really present with these appearances, and declare this to men, but also he gives, all, the same outward meaning and efficiency which the Cross gave, and in this Eucharistic manner shows and indicates the Cross. This manner therefore catches up and perpetuates for ever the Cross and its meaning and purpose. It hands on for ever to men Christ and his redemption. In each sacrificial celebration of this mode Christ is made the outward victim, and the outward sacrifice. In each celebration transitory things—bread and wine—are used for the function. They are used daily " to carry Christ's relation to God ; to offer, to sacrifice, and the like." They carry " Christ's relation to God " and pass away. But " Christ

himself and his relation " ever abide really and truly in themselves," although their outward expression and their outward sacrificial presence and efficiency pass away, from any given place or time among men, when the transitory things of this particular celebration pass away. This seems the simple yet angelical teaching of St Thomas, which fully entitles him to the name " Angelic Doctor." It makes evident that the Cross and Eucharistic Sacrifice are numerically one and the same sacrifice, though of different modes of offering. It shows how the Cross and all its worth, is made alive and living with real and true presence, in millions of times and places where physically and normally the Cross could never be. It brings Christ and his sacrifice into our hands and hearts, and fills us with the superabundance of his merits. "Fructus per hanc uberrime percipiuntur" says the Council of Trent (Chap. ii, Sec. 22)—" most copiously through this are the fruits received." All happens because the Eucharistic Celebration is not merely an offering of Christ to God, but also a true and real immolation which makes this offering be a true sacrificial expression to us of all that the offering is and contains, whilst it is employing all its treasures on our behalf.

When compared with this theory of St.

Thomas—if one has correctly understood it—the imperfection and inadequacy of other theories must be easily grasped. The attempt to prove or show that there is a destruction of Christ in the Eucharistic Sacrifice, really, equivalently or morally, seems a missing of the real issue in question, and a squandering somewhat of genius on a futile task. As outward sacrifices are an adequate and divinely approved expression of the inward sacrifice which they contain, the issue in question seems to be—Is or is not the outward Eucharistic Sacrifice a sufficient expression of Christ and of his inner sacrifice which it contains? This surely, and not destruction, must be its essence. Granted that the Eucharistic Sacrificial expression must be made through the Cross, on what reasonable grounds can it be maintained that Christ must in some way die again before he can show that he once died? Further, if the admitted purpose of sacrifice be to show that friendly union[1] with the Ultimate Good gives superabundant, supernatural life—with becoming physical life—in this world and in the next, how is this purpose subserved by the sacrificial destruction of Christ, the author of life? One does admit it shows the black malice of sin and the wages of sin, when

[1] A union which it effects.

sin (even without its guilt) is allowed to assert its sway over Christ. Such display may be preparatory to sacrifice as enabling one to grasp the divine power and goodness which dominates the sway of sin and changes sin's destruction into life and happiness. But surely it cannot be true that the mere destructive display of sin's sway, even on the sinless Christ, can be sacrifice or the essence of sacrifice? Hence when De Lugo finds immolation or the essence of the Eucharistic Sacrifice in the "Status declivior," there of Christ, he cannot be right. Granting that Christ is reduced to such a state that "he is rendered useless as regards the human uses of the human body, and after the manner of food, is made suitable for many and varied uses" (Opera. Sec. V, Col. 730, No. 67), what follows from this? That Christ thus shows he is giving supreme glory to God and superabundant life to the world? One can hardly think so. This showing must be effected by something else which motives, controls and uplifts this "Status declivior." However one may respect their sanctity, earnestness and genius, one must yet deem incorrect the "destruction-theory of sacrifice," voiced by Soto, who finds "the sacrifice in the breaking of the bread" (De Locis Theo, Bk. 12, p. 567); by Vasquez and Lessus, who find it

in the virtual destruction of the victim by "the words, which are its sacrificial sword" (Vasq. Comment. in III. Part, St. Thomae No. 42, Less. De Sacrs. et Cens No. 33); by St. Alphonsus and Bellarmine who find the sacrificial destruction of the victim in the priest's communion (St. Alp. Moral Theo. t.v. p. 98. Bellarmin De Missa C. 27 t. 3, Col. 793-794), etc.

One must leave to the reader the working out of the detailed differences between St. Thomas and other writers. For the study and deductions being then the children of each individual's own efforts, will the more edify and delight. By contrast, too, the simple dignity and splendour of St. Thomas will come home to each individually with welcome and ingratiating conviction.

CHAPTER VII

Is Christ, in Heaven, a Victim—A Sacrificial Victim?

A good deal of attention has of late been given to this question. One is concerned with it because the supporters of the "heaven-victim," almost to a man, oust real active immolation from the Eucharistic Sacrifice. Implicitly or explicitly, the Supper or Mass is the oblation alone of a ready-made victim. Indeed, since the oblation is the sacrifice and since from the first instant of the Incarnation Christ, through his intended passion, offered himself to the Father, the whole earthly life of Christ might be called sacrifice. When, however, the Passion was over, Christ still continued to offer himself to the Father, not now, 'tis true, through his intended passion, but through the passion which he had actually endured, evidence of which he retained in his five sacred wounds. This general principle, with pious and often with delightful variation, is developed by different writers.

Strange, few, if any, wholly shake themselves

free from the idea that some kind of destruction must be found in sacrifice, ever and always. St. Thomas is cited by most in support of their teaching, while S. Scripture is appealed to. The scriptural appeal is generally to St. Paul and passages of the Bible which refer to " the Lamb that was slain " (Apoc. V. 6), or to Christ in heaven " making intercession for us " (Heb. vii. 25). Chapters five and twenty of the Apocalypse are found quite serviceable, though other chapters of the same and other parts of scripture are not neglected whenever helpful.

This doctrine of the " heaven-made victim " is very conspicuous in the French theological school. In one shape or another it was taught not only by eminent men in the seventeenth century like Pierre de Bérulle, Charles de Condren, Bourdaloue Bossuet, but even by celebrated writers down to the present, including the two latest De la Taille and Lepin. Able writers elsewhere, who hold the same or a similar opinion are not wanting. Speaking of the B. Sacrament, Cardinal De. Bérulle says " this mystery bears an eternal state, since Jesus Christ here is both eternal priest . . . and eternal victim, for he is in heaven and in the state of glory as a lamb and Lamb of God : the lamb that has been burdened with the sins of the world." Now St.

John in his apocalypse says, he saw this lamb "as it were slain (V. 6). Thus this same priest who eternally offers himself to God in the state of a victim in heaven has wished to remain on earth, and on our altars and in the victimal state, and to offer himself by our hands to the Majesty of God his Father. In this way, it is true to say, that we have on earth and in this mystery, quite as well as the Saints in heaven an eternal priest and an eternal victim"(Œuvres-de piété 80. Des excellences du très Saint Sacrament No. 1). Hence in the Eucharistic Sacrifice there is no real immolation, although there is a real presence and a real oblation under signs indicative of the immolation that is past. It is interesting to note that before the Cross Card. de Bérulle believed Christ to be in a state of immolation, in as much as even from the first moment of the Incarnation he was deprived of that true life, "qui doit vivifier et glorifier son Corps" (which should give glorified life to his body). Indeed, Christ's earthly life was a living obligation to die, an "engagement à la mort" (*vide Ibid.* lviii. Nos 4 and 1).

Pere de Condren, maintains that Christ in heaven perpetually offers himself to God, as the victim once immolated on the Cross. The opinion that one may consider as a kind of

perpetual death and immolation, the privation of earthly and animal life, implied in Christ's glorified life in heaven (for death is privation of life) seems the opinion of Quesnel, Pere de Condren's editor or some other theologian, rather than that of Pere de Condren himself (*vide* Lepin, De Condren, pp. 477-480, L'idée du Sac. de la Messe).

Bossuet believes that Christ offers a sacrifice in heaven. With St. John he sees Christ in heaven as " the Lamb that was slain." Around him are the twenty four ancients. " Jesus is there as it were dead, as it were killed, bearing the mark of his wounds, in the assembly of his Saints ; the same Jesus is ever there as it were kiiled, clothed with the sacred signs of the violent death which he suffered (La Cène, First part, 59th day. Meditation on the Gospel).

Fr. De la Taille maintains that Christ in heaven is a ready-made victim, though he denies that there is any proper sacrificial oblation of Christ in his Father's home. " The perennial worship in heaven " consists " of Christ himself appearing before God, as formerly slain, and of abiding, because of this, with the signs, indicative of his immolated condition, ever resplendent unto the praise of God and the glory of the Saints (M.F.I.C.V., Sect. I, p. 132a).

It may be noted that Lepin gives a very able and interesting discussion of this subject in general and of Fr. De la Taille's views hereon in particular, in his recent book L'idée du Sacrifice De la Messe (p.p. 689-711). Lepin's personal conviction is, that there is truly a sacrifice in heaven. Of course he believes that oblation is the essence of sacrifice. "Dans Sa vision apocalyptique S. Jean a vu le Christ 'debout, semblable à un angeau égorgé' c'est-à-dire, interprètent les Pères, avec son Corps glorifié, portant les marques éternelles de Son immolation rédemptrice. Cette attitude de victime, avec tout le décor dans lequel elle figure, et ou l'on peutvoir comme un culte liturgique transcendant, sont moins, avons-nous dit, à l'adresse du Très-Haut qu' à celle des élus. Or, Si l'Eglise triomphante doit contempler le sauveur dans son état de vîctime, ce n'est pas seulement pour assister à son offerande : c'est pour y participer. Tous les Saints, au temoignage de l'Apocalypse (i. 6, v. 10, xxii, 6) Sont 'prêtres.' Pour quelle oblation? L'oblation meme du Christ, en laquelle le Père prendra à Jamais ses complaisances (*Ibid.* p. 756)."

Previously he puts the question, "In what does this oblation consist?" He replies, "It cannot, it would seem, be anything else than a continu-

ation of that which was really offered here on earth (ici-bas). In truth, his (Christ's) human soul retains all its activity, his human heart all its sensibility, his human will all its power. Christ the great high priest, therefore, ceases not to offer his Father, the same homage of adoration, of thanksgiving, of reparation, of love which he gave Him from the first moment of the Incarnation. A spiritual and interior sacrifice, we have called it, yet this did not prevent, even as on earth, its being clothed appropriately, according to its condition of glory. For Christ's body itself participates in his soul's religion : by its attitude it outwardly expresses, the spiritual action. Thus the sacrificial oblation which filled the Saviour's earthly life, is eternally continued in heaven (p. 746)."

One may omit the testimonies of other theologians whether or not of the French school, and approach the subject from the point of view set forth in this book.

It is admitted that Christ was always " full of grace and truth " (John i. 14) and that, therefore, his merits, his love of God and man, and his virtues could never change. Neither could the relations of his virtues or of himself to God ever change. Hence, as regards Christ himself, any expression he gave of any particular virtue

must be *intrinsically* of the same worth and merit. His sigh, equally with his death, were intrinsically sufficient to redeem the world. We who are of imperfect virtue rarely if ever in this world give two expressions of a particular virtue which are intrinsically of the same merit and value. Our virtues being quite different from those of Christ, one must be careful not to allow the treatment of our own virtue to mislead us when treating of *the Saviour's*. This brings the natural conclusion, that while no outward expression through his human nature, could adequately give full expression to the theandric beauty, worth and merit of any virtue in Christ's Soul, still, if the expression did not come up to the standard reasonably required for any virtue by men, men could not know of its existence, much less could they qualify its inadequate or insufficient outward expression as virtue. This seems true likewise of the very special act of the virtue of religion called sacrifice: and of that special element of sacrifice called the victim. For instance, Christ's love was intrinsically very much greater than any expression thereof he ever gave on earth. So too was his reverence and fear of God, his worship, his humility. Only God adequately knew and understood these in their true worth and extent. Men can only

understand and value them by the outward expressions of them which Christ gave the world. Of course grace is not lacking of its aid. Enlightened faith and the gifts of the Holy Ghost can intensify and increase the knowledge acquired from the outward expression of any of the Saviour's virtues, until that knowledge approximate more nearly to the exact truth. One has not now to consider the special gift of infused knowledge. Anyhow, men require a sufficient outward indication and expression of any act of Christ which is really sacrifice, before they can deem such act sacrifice; and when Christ is really a sacrificial victim, a sufficient outward indication and expression of this likewise. Since the Saviour was well aware of this need on man's part, one cannot reasonably believe, that he wished men to believe that his action was sacrifice or that he himself was a sacrificial victim, when the outward indication and expression were not sufficient reasonably to guarantee such belief.

Therefore, one must hold, that the Saviour always gave both of these, sufficient outward expression, and meant to give them sufficient outward expression in sacrifice — Always, of course, according to his Father's will, approval, or command. Now one contends, that the out-

ward appearances of Christ, whether he appears as man on earth in his mortal life, or as the glorified Saviour bearing his sacred wounds in heaven, are not sufficient to indicate to men, either that Christ is a sacrificial victim then and there, or that he is offering sacrifice, or is being immolated. In such cases, Christ's actions and intercessions are not sacrifice. Neither are the sacred wounds in his glorified human nature a sufficient expression of sacrifice nor do they merely as such, if at all, make Christ a sacrificial victim, although one may allow that they recall the sacrifice of the Cross. It is one thing however to recall a sacrifice and another to make that which recalls the sacrifice, the very sacrifice itself.

Were Christ not united to God before the Cross, by his great love, the sacrifice of the Cross were impossible. Hence it was Christ's great love and Christ's great friendship with the Father, which made the sufferings of Calvary, in as much as they were expressions of these, very pleasing to God. Neither the sufferings in themselves, nor any mark or sign of sufferings as sufferings were or could be pleasing to God. Therefore as it was Christ's love and friendship with God that made his sufferings and death agreeable and effective of their purpose, so too

it was Christ's love and friendship with God, that made his intercession for us, his satisfaction for us, etc., agreeable and effective. This is as regards God. To bring all this down to us, that we might freely accept—Deo adjuvante—and avail of it, required its sufficient expression *to us*. Clearly, for God himself no such expression was needful. To effect and bring about God's purpose, however, as regards us, it was needful. For the saints in heaven that purpose is fully accomplished, and they are most blissfully aware that it is so. They cannot require any further evidence of this fact than is found in the beatific vision. Were further evidence possible and given, it does not seem, that it could achieve a greater effect on the blessed than the present effect of the beatific vision. Sacrifice in heaven, through Christ's earthly sufferings, seems therefore nugatory, and one cannot believe that what is nugatory is found in heaven. Further, one cannot hold that Christ's sacrifice on earth was imperfect and that Christ entered heaven on an imperfect sacrifice: that the Cross gained only so much and more had to be added. That were contrary to faith, which says that by one sacrifice Christ "perfected for ever them that are sanctified" (Heb. x. 14). This idea of Christ offering sacrifice in Heaven seems to rest on a false conclusion

drawn from the intercession and function of the High Priest in the Aaronic dispensation. Once a year, he entered the Holy of Holies. By his sacrifice the high priest gained just " so much " but " not all." He then entered the Holy of Holies to receive from God what he had gained for the people. He returned, by another sacrifice to gain " some more " ; and again entered to receive and dispose of it.

This was because his sacrifice was imperfect, its merits partial and temporal, incomplete. It required frequent repetition. But not so the sacrifice of Christ. By the one Cross-immolation Christ gained all. His merits were superabundant and eternal. Christ, therefore, entered Heaven—the Holy of Holies—to accept all—as it were—and to dispose of all for ever, according to the needs of his people, and according to the titles which he gave them and which they duly received and appropriated. Christ, however, had no need to leave the Holy of Holies in order to offer another sacrifice. Nor, indeed, could another sacrifice gain anything, since the first had most perfectly and entirely gained everything that God had decreed and was willing to give. Of course the wisdom of God had discovered a manner of making, for those on earth, that one sacrifice really present in millions of

places and at times innumerable. That manner functioned on earth, not in Heaven. Reverting, the Old Law, which prefigured and mirrored Christ and his sacrifice, shows us that the High Priest, but never the victim, entered the Holy of Holies. One must take it then, that Christ entered heaven not as a victim, but as a High Priest; that he entered to dispose of what he had gained to his people and not to gain anything further by his action there. Consequently, the sacred wounds on his glorified body were not the immolative marks of a ready-made heavenly victim. They seem to have quite a different purpose. Even as Christ's glory was manifested to give men to understand the glory Christ has gained and prepared for them, so too were Christ's wounds manifested to the world, not only to prove that the Christ of the Cross and the Christ of heaven were one and the same, but also to show that these wounds and death were deprived of their destructive and sorrow-bearing power, and changed into peculiar instruments of special life and special glory. Naturally, these wounds would produce death, destruction, or a separation from life and happiness. Yet under the omnipotent influence of Christ's theandric love—for Christ is God—life is shown to swallow up death, bliss, misery, eternal happiness, that

which might be eternal woe. Thus death, sin, and the devil, together with their baneful power, are shown to be thoroughly overthrown. And the divinity of Christ is manifested in that overthrow and in his five sacred wounds. For Christ entered heaven in his own right as God, and gained and prepared for us, only what God could gain and prepare—the way, the entrance, and the joys of heaven. That the pilgrims of earth may avail of the redemption Christ gives them, and that they be not dismayed by the dangers and terrors of the world, he shows them the glory which is prepared for them. He shows them that no sorrows, pains or destructive powers of creatures can prevail against Christ nor against those who are Christ's. These cannot deprive them of the fulness of life and glory which Christ will give them in heaven. This is evidenced by the living refulgence of Christ's own sacred wounds. On earth, for a like reason, Christ, on Thabor was transfigured before the Passion. In heaven, therefore, one is of opinion, that, when in accordance with his Father's will and decree he is disposing of the things his Father's love and his own love has prepared for his servants, Christ displays the same love, the same intercession, the same reverence and obedience, in a word the same theandric virtues as he displayed when, in

accordance with His Father's will, and love, he was acquiring these things on earth for men.

Yet in heaven, this display, is the triumphant display of eternal and entire acquisition. It is a display of the reality and truth of what Christ promised. It is a showing in Christ himself, and in his faithful followers whom Christ has crowned, of the refulgent life and eternal beatitude due to the actual bestowal of the gifts and glory which Christ merited for man on Calvary. This display in the Resurrection is given to men on earth, that they might the better understand, that they might be more vitally and more earnestly convinced, and so be more eagerly aroused to accept and secure the fruits acquired by the Cross which Christ ever bestows most copiously to his faithful followers in heaven. Christ therefore in glory cannot be considered as a victim displaying here and now, his actual and permanent state of perpetual immolation by his sacred wounds, as if he were offering ever a perpetual sacrifice to God. His wounds do not now express actual immolation, but actual and eternal triumph ; actual and eternal identity between the Christ of the Cross and the Christ who now triumphs and eternally disposes of, and enjoys, with those whom his disposal crowns, an eternal and all-beatifying triumph. Christ is

therefore in heaven as Lord. The Lord said to my Lord, "Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 109). He sits there as Lord equally of his friends and of his enemies. Therefore, Christ sits there not as a victim, nor can men on earth reasonably regard Christ there as a "victim that was slain," but rather as a Lord who, although once slain as a victim on earth, is now no longer a victim in heaven, but a triumphant conqueror of sin and death. Neither was Christ, in his mortal life on earth, an actual victim except on Calvary or in the Eucharist. He was never a ready-made victim. He always required to be made an actual victim, that he might be an offering expressing sacrifice.

The making Christ an offering outwardly expressing sacrifice is what one has called, immolation. This seems consonant with the teaching of the Council of Ephesius (already quoted). Christ, who was already united to God and to his friendship, and, therefore, in possession of all that these entailed, needed not sacrifice for he was without sin. We, however, who are of ourselves sinners and separated from God's supernatural love and friendship, did need sacrifice. Therefore, Christ offered his sacrifice not for himself, but for us alone. He required to show us

that he did so. Its effect and its expression of itself and of its effect, were for men, not for Christ. " If anyone says that Christ offered the oblation (or sacrifice) for himself and not rather for us alone (Since *he who knew no sin* has no need of sacrifice), let him be anathema" (Gen. iii, Part. 3, Cap. 1, Can. 10).

There is no sin in heaven. Therefore, for those in heaven, there is no sacrifice and no immolation of Christ in heaven. On earth there are sinners and sins. Hence all offering and immolation of Christ's sacrifice must be on earth, for the sinful wayfarers of earth. As Christ's state in itself, whether it be his glorified state or his mortal state, is not for men on earth, a sufficient expression of Christ's inner sacrifice, it follows that Christ requires to give a further outward display (than these) of his inner sacrifice to the world. This further display, one has called immolation. This further display, one has shown, must be on earth. Therefore immolation is always required, that Christ may be a sacrificial victim, and be outwardly his external sacrifice itself.

One is convinced that this is the teaching of St. Thomas. Apart from his general doctrine, the relevant passages of his commentaries on St. Paul are very serviceable here.

A preliminary remark may be helpful. A priest, as an intercessor and giver of good gifts (Sacra dans.), not only secures the right to such gifts for his people, but also authoritatively and actually acquires and disposes of these to all whom he represents. Each function is a peculiar function of priesthood Authoritative acquisition is not authoritative disposal or distribution, nor must the one official function be confounded with the other.

The following words of St. Paul, have been adduced by some as a proof that Christ in heaven is a ready-made and perpetual victim. The commentary of St. Thomas hereon has been quoted in support. "But this, for that he continueth for ever, hath an everlasting priesthood, whereby he is able to save for ever them that come to God by him: always living to make intercession for us" (Heb. vii, 24-25).

Dr. Sheehan, in his excellent little work "Apologetics and Catholic Doctrine," writes:— "He (Christ) entered the true Holy of Holies, where he exercises his office of High Priest, making intercession for us, by showing his wounds to the Father. He is there, a perpetual victim, no longer suffering: and it is as a glorified Divine victim that he descends on our altars at Mass."

In a footnote the author adds, " St. Thomas on Heb. vii, 25, says that Christ intercedes for us ' by presenting to His Father the humanity to which he is united and which he immolated on the Cross, and by manifesting his desire for our salvation ' " (Part II, p. 148).

Now in the passage just quoted one cannot find—if one's edition be true—that St. Thomas mentions anything about his immolation or about his five sacred wounds. " He intercedes for us, in the first place by representing on our behalf his humanity, which for us he assumed ; in the second (item, likewise) by expressing, the ardent wish of his most Holy Soul for our salvation. This expression is his intercession " (Comment. p. 369).

Now St. Thomas attributes this intercession not to any sacrifice that Christ is or was, but to the Saviour's piety.

" Although he is so powerful, so high, yet withal *he is pious*. The reason is (quia) he intercedes for us " (*Ibid.*).

In his commentary on the words " Christ Jesus that died, yea that is risen also again, who is at the right hand of God, who also maketh intercession for us " (Rom. viii. 34).

St. Thomas writes more fully. " His intercession for us, is said to be twofold. One is by

his prayer for us (or praying for us), according to the words of St. John xvii. 20, 'Not for them only do I pray,' &c. for the Apostles, 'but for them also who through their word shall believe in me.' Now, indeed, his intercession for us, is his own 'voluntas' (loving desire) of our salvation. 'I will that where I am, they also may be with me' (John xvii. 24). Another way he intercedes for us, is by representing the humanity assumed for us, and the mysteries therein celebrated. 'He entered . . . into heaven itself, that he may appear now in the presence of God for us.'" (Heb. ix. 24).

It may be noted that the context of this last quotation shows very clearly that Christ "entered heaven" as high Priest. According to St. Paul "he entered" when, by his one sacrifice, he had, "by the destruction of sins," opened to us the way, and indeed, as is revealed elsewhere, showed us the way by his own personal example, power and glory. Hence St. Thomas, writing on these very words, says, "And wherefore? 'That he may appear for us in the presence of God.' The words of the Apostle are an allusion to the ritual of the Old Law, in accordance with which, entering the Holy of Holies, the high priest stood before the propitiatory to pray for the people. Thus, also,

Christ entered heaven, as man, to stand before God for our salvation . . . . He entered perfectly happy in body and soul, into the place where God is manifestly seen, and this for us. He ascended to prepare the way for us. 'I go to prepare a place for you: I will come again and will take you to myself' (John xiv. 3). 'He shall go up that shall open the way before them (Mich. ii. 13). The body should follow its head.'" St. Thomas then points out that the Apostle makes three statements concerning Christ. First, that he is the high Priest, etc. He explains that the legal high priest did not, like Christ, offer his own blood. Christ died freely. Having no sin, Christ died not, as a "debitor of the state of Adam." Others died because of sin, Christ died to destroy sin. "Christ died once for our sins" (1 Peter iii. 18). Elsewhere St. Thomas remarks Christ "comes to God as man but he comes through himself (through his own blood), in as much as he is God" (Comm. in Heb. vii. 24-25).

Now can one understand by the expression "representing the humanity assumed for us, and the mysteries therein celebrated," that St. Thomas wishes to convey that these make "Christ in heaven" a perpetual ready-made victim? One cannot think so. The high priest

did not enter the Holy of Holies to intercede as "*a victim* with God for his people." Hence neither did Christ. The high Priest did not intercede by showing the wounds of the victim, but because of his love for God and man, backed by his official position, and because he ardently wished that God would apply to them the merits authoritatively secured through the sacrifice he had just offered. The same seems true of Christ[1] but in an infinitely more perfect manner. Christ's piety was theandric, both towards God and man. It was that piety of Christ the second person as God which freely induced him to assume human nature, that made Christ as man officially and eternally a priest, that made all his actions, the actions of God as well as the actions of man—and, therefore, the actions of God's omnipotent love as well as the actions of the grace-perfected humanity of Christ. Hence the Scripture, when properly interpreted, thus makes it clear, that the eternal love of the Father was in Christ, and that the eternal love of the Holy Ghost was in Christ. On earth it actively wrought in Christ's human nature and perfected the work of human

[1] Quoting these very words (H. bb. 7) St. Thomas writes, "It becomes not Christ to receive in himself the effect of priesthood, but rather to communicate it to others, etc. (S. III. Q. 22, Art. iv. C.).

redemption. In heaven and on earth it actively, through Christ, bestows the fruits of redemption to all. The crowning evidence of this to creatures is Christ himself sitting "at the right hand of God," triumphant in heaven, a God-made man, and a man made God, who perfectly fulfils the decree of the eternal love, to pour out the perfected redemption on all human creatures.

Hence, St. Paul says, "All things are of God who hath reconciled us to himself by Christ." . . . . For God indeed was in Christ reconciling the world to himself" (II. Cor. v. 18-19).

"How much more shall the blood of Christ, who by the Holy Ghost offered himself unto God, cleanse our conscience from dead works, to serve the living God" (Heb. ix. 14).

"But God (who is rich in mercy), for his exceeding charity wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved), and hath raised us up together, and hath made us sit together in the heavenly places through Christ" (Ephes. ii. 4-6).

Hence one takes it that the "mysteries celebrated therein" refers to the divinity and divine charity in Christ the God-man, both of which are displayed in their most consummate per-

fection and application, and in their most consummate completion of their purpose for man, by the triumphant and glorified Christ, seated at the right hand of His Father in heaven." Were these mysteries of Christ's divinity, of Christ's piety and love, and of the love and piety of the Father and of the Holy Ghost, which these embraced for God and man, but for one instant absent from the humanity Christ assumed for us, one can easily understand that Christ's passion, and Christ's intercession were both equally vain. One can also grasp how because of " these mysteries " St. Paul goes on to ask immediately, " Who then shall separate us from the love of Christ ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword ? " (Rom. viii. 35). Indeed, too, St. Thomas's previous statement becomes plain. " Christ," says St. Paul, " that died, yea that is also risen again " (*Ibid.* v. 34). " He indeed adds," writes St. Thomas, " ' Yea ' because now (Christ) is to be a commemoration, because of the power of the resurrection rather than because of the infirmity of the passion. ' For although he was crucified through weakness ; yet he liveth by the power of God ' " (II. Cor. xiii. 4)—Comment in Rom. viii., Lect. 7 pp. 124-125).

One, therefore concludes that Christ is in

heaven, as the Great High Priest, distributing the fruits of his sacrifice. This is the highest consummation of sacrifice. His theandric love is inducing him and inducing the Father and Holy Ghost, copiously to apply the fruits Christ has acquired (intercession). These fruits unite us to God on earth, open to us the way to heaven, conduct us to heaven, crown us in heaven by a beatific and eternal love and friendship, wherein we see God face to face. Hence the Saints "require thus to be consummated by Christ himself, on whom their glory depends" (S. III, Q. 22, Art. v. 2). In Christ's human nature in heaven, the Saints see the ultimate consummation of the mystery of God's piety. From Christ it flows on to them according to their degrees of merited union with Christ and gives them their glory. Christ's intercession as man in heaven is the most holy longing of Christ's most Holy Soul, that all men shall avail of the means he gives them, so that he may crown them with this heavenly consummation. The longing of Christ's soul is, so to speak, based and backed up by the eternal piety of God, for his own natural son, and for his adopted sons, a piety that is active and efficient in the hypostatic union, in all the works of Christ, but which receives for us men its sublimest expression in

the glorified humanity of Christ who, in heaven, sits at the right hand of God. This expression is made to us wayfarers of earth that, as St. Thomas says, " we may be rooted and founded in Charity " when we are aware " of so many benefits divinely bestowed upon us, benefits so very efficacious that no power can mar or undo them." Then too, " the great benefits God confers on his Saints, will by their consideration, make the Charity of Christ all aglow in our hearts " (Comm. in Rom. viii. Lect. 7, p. 125). Christ, therefore, is not a ready-made victim in heaven, nor does he offer sacrifice in heaven. Hence whenever Christ's one sacrifice is made present on earth, it is necessary that Christ be immolated, in order that he may be the outward sacred sign of that sacrifice, that is to say, both the duly recognisable (or outward) sacrificial victim and the duly recognisable (or outward) sacrifice itself. The words of the Apocalypse " The Lamb, as it were slain from the beginning of the world." St. Thomas thus explains " Truly he is slain, in as much as his slaying was, from the beginning of the world, prefigured, for instance in the murder of Abel " (Comment. in Heb. 9, Lectio. v. p. 390). This clearly indicates that St. Thomas did not maintain that the Lamb was slain, or shown in itself as slain, in heaven.

Note

Inquiring why Christ retained his five wounds in his glorified body, St. Thomas gives as a third reason "that supplicating the Father on our behalf he might always show the kind of death he endured for men." There is no hint here that Christ supplicated the Father through his five wounds or that Christ was a sacrificial victim of a heavenly sacrifice. Rather, St. Thomas deems these wounds a perpetual sign of triumphant victory (in perpeteum victoriæ suae circumferat triumphum): a confirmation of faith in his resurrection: A gentle reminder (insinuat) to the blessed of the great mercy shown to them: and a strong argument to the dammed of their just condemnation. "Behold the man whom you crucified . . . acknowledge the side which you wounded. Through you and for you was it opened: enter in you would not" (S III, Q. 54, Art. iv. Resp.).

CHAPTER VIII

Some Observations and Thoughts

I.—As immolaton is the due and approved, outward expression of sacrifice by means of the victim ; and as the priest and sacrificial victim are always in some way sufficiently one, when one considers the Eucharistic Sacrifice, there seems no doubt but that the priest helps outwardly to the better expression and understanding of this sacrifice. The priest authoritatively stands for Christ. Christ authoritatively stands for us, and in our stead and on our behalf, he offers both himself and the inner sacrifice he contains and expresses. So, too, must the priest who represents Christ and who authoritively acts in his name. In the Eucharistic Sacrifice Christ is priest and victim. So, too, Christ's subordinate priest and instrument must, in some sufficient way, be both priest and victim. When a principal agent is hidden and invisible and yet uses, when in action, a visible outward instrument, this outward instrument is our only human means of knowing the presence of the principal

agent, its action and result. An electric lamp by the action which sets it aglow discloses the presence of the invisible agent, electricity, together with the action and result of electricity. Just so the priest who is a visible instrument in the Eucharistic Sacrifice, by his own proper action of will and intention, awakes the action of Christ, the principal agent, and becomes the instrument of Christ's action, thereby revealing to us, Christ's real presence, Christ's action and its results. Of course the appearances of bread and wine are also sacrificial instruments—but at present one is not concerned with them. Thus when with proper intention, the priest says, of the bread and wine "This is my body," "This is my blood"; the priest reveals to us, the action and presence of Christ, which verifies and effects these wonders. St. Thomas says, "The instrumental cause, if it be manifest, may be called the sign of the hidden result. In this matter it is not only a cause but in-as-much as it is moved by the principal agent, after a manner an effect also" (S. III, Q. 62, Art. i. 1).

Hence the priest, is a sign or that which enables us to know the hidden result—the real presence of Christ himself and of his sacrifice. Further, as the priest's sacrificial action, which is visible (or may be known by the senses),

awakes Christ's action and is then itself moved by Christ's action, and in some sufficient way co-operates with Christ's action unto making really present, Christ himself as offering and unto the confecting of Christ as victim and sacrifice, this co-operation and efficiency of the priest may in some way be considered as due to Christ's action. St. Thomas describes it as " the result " of Christ's hidden action. It is said " in some way " because the priest, being a free agent has also an action of his own. Anyhow, it ought to be clear, that Christ, according to St. Thomas, is the principal offerer, and not the people, as some writers assert ; also that the priest is the immediate instrument of Christ and not the immediate instrument of the people. Finally as the principal agent and its instrument are one whole as regards the effect, and as the priest is the visible instrument disclosing this in the Eucharistic Sacrifice, it follows that the priest helps outwardly to the better expression and understanding of this sacrifice .

The words of consecration not only place Christ on the altar, but they place him there as victim—in other words they constitute Christ, who through the priest pronounces them, into the victim. Now as the subordinate priest pronounces these same words in the name and with

the power of Christ, it follows that he also in some sufficient way is made one with the victim, and made also into some representation or sign of the victim.

"As the celebration of this sacrament is an image which represents the passion of Christ, so the altar is a representation of the Cross itself. For the same reason the priest bears the image of Christ and in his person and power pronounces the words in order to consecrate. Thus too, in a certain manner he is likewise priest and victim (S. III, Q. 83, Art. i. 2-3).

This, indeed, is a wonderful and at first a perplexing statement. Yet Christ used the elements of bread and wine at the Supper. To transubstantiate them, and to relate them sufficiently to himself, he utilised the active creative power of the Godhead—as St. Thomas often repeats (*vide* S. III. Q. 75, Art. viii, 4 and Q. 73, Art. i. c. etc.)

This had all one purpose with reference to the species of bread and wine, viz. that these might display to the world Christ's own real presence—a real presence of himself as sacrificial victim decernible by men; a real presence of himself as his one great sacrifice, here displayed and rendered discernible to men through those species. Yet the species of bread are in themselves not Christ's

natural species in themselves. Christ's natural species or appearances are not those of bread and wine. This, however, hinders not the consecrated species of bread and wine from functioning truly in their expression of the Eucharistic victim and sacrifice, nor from being in a certain way one with these. The same seems true of the subordinate priest (Christ himself being the principal) in the Eucharistic Sacrifice. He, by the sacrament of holy orders, has been consecrated another Christ. He too, can utilise the active creative power of God, to transubstantiate bread and wine, to achieve exactly the same purpose which Christ achieved. At the Supper, Christ undoubtedly utilised his own body and blood, in their natural appearance, as he was visibly present there and was speaking with the Apostles, that the Apostles might know, the body and blood which were sacrificially and sacramentally present in the species of bread and wine. One can see no reason why, instead of his own natural appearance of body and soul, Christ may not use the natural appearance of another Christ—his subordinate priest—in body and soul, to make known to the world that Christ himself, body and soul, is both the victim and the sacrifice in the sacramental species. If he does so (and one knows he does), even as the

sacramental species are in some way one with the victim, so too in some way is this "other Christ." One thus learns how intimately the priest of the New Law, is connected with the Mass and the Eucharist, and one is full of awe and gratitude for the ingenuity of divine love and wisdom which planned and realised it all. Immolation here teaches a very practical and a very helpful lesson. If sin and hell sought to misrepresent, to misunderstand and to destroy Christ, not only on the Cross, but also often during his life, the subordinate priest must not be surprised if his be a similar fate: "The servant is not above his master." Sin and hell found agents in every grade of life—among the priests, among the people, among rich and poor, among Christ's friends and relations as well as among others: in a word, among all whose standards of justice and charity were not those of Christ; among all who followed the dictates of blinded self-opinion, pride, malice, or the tenets of false religion or of worldly wisdom rather than Christ's mild rule of sympathetic love and mercy, that found their roots in the all-wise charity and will of God. Because Christ was bound to God with a supreme love and friendship, he understood the benign providence which allowed all this. He was humble, resigned, patient and long-

suffering. He freely accepted the injuries and opprobia heaped upon him, that men, seeing on the one hand the baseness and iniquity of sin, might abandon and detest it, and on the other, the great and magnificent charity of Christ for God and man, which these injuries and opprobria were unable to shake or lessen. Yea, these Christ's charity changed into sterling proofs of love, into instruments of sublime worship and adoration, and into virtues devoid of the taint of selfishness. The subordinate priest and even the people are thus taught, that by a participation in Christ's charity and virtues they must be so rooted and founded in supernal love and friendship as to imitate their Master.

II.—The Resurrection is sometimes adduced as a proof that God accepted Christ's sacrifice.

It is said that without such proof, the world could never know whether or not Christ's sacrifice was accepted of God. Now tradition and the teaching of Christ and of his Church unmistakably declare that the Resurrection was a proof to all men of Christ's divinity. That established, the divine acceptance of Christ's sacrifice could not be doubted. For the sake of illustrating this question, suppose Christ was not God, suppose further, that God raised Christ from the dead to prove to the world that, he

accepted Christ's sacrifice. Could one then believe that Christ's sacrifice cleansed the sins of the whole human race ? That it paid a quasi-infinite worship and reverence to God ? That its merits were superabundant and quasi-infinite ? That it showed a union of Christ with God, a theandric union of divine charity, such as the Resurrection now shows by proving that Christ is God ?

One cannot think so. Indeed if the Resurrection were intended to prove no more than is required by the supposition just made, it seems very hard to avoid consequences which would rob the Cross of its universal worth, its quasi-infinite efficiency and eternal and unchanging spirituality. It may be said that the world did not know that Christ was God. Let it be granted. Would the fact that God visibly showed through the Resurrection, that He did accept the Cross-sacrifice, be a sufficient proof to the world that the priest and the victim of the Cross-sacrifice were really the God-man, and really one and the same ? One need not delay to point out further, the inadequacy of this theory, nor the many unsavoury consequences, which it seems must therefrom necessarily follow. Suffice it, to insist on the Catholic teaching, that the direct purpose of the Resurrection, was to prove Christ's own

statement, that he was really God and the true Son of God.

One then asks: How does the divinity of Christ, with his Resurrection bear on the sacrificial immolation of the Cross? Wonderfully, indeed! Wonderfully! They show that the sacrificial expression and immolation of the Supper and of the Cross were not only in themselves God's own expression and immolation but that they were actually accomplished by God himself, by the Second Person made man. The glorified humanity of Christ also gave the world a great idea of what the immolation of the Cross had accomplished for the human race. The fulness of life and glory prepared for men, their ultimate happiness in God's friendship and love, were visibly and sensibly displayed in the resurrected Christ himself. "From the fact," says St. Thomas, "that Christ was delivered to death on account of our sins, it seems evident, that he merited for us through his death the deletion of sins." But he did not merit by his resurrection, because in his "resurrection-state" he was not a "viator" (wayfarer) but a "comprehensor" (one who had fully attained his purpose). And so it is that one must assert, that Christ's death was salutary for us not only because of merit, but also because of a certain

kind (cujusdam) of efficiency. Since, indeed, the humanity of Christ was a peculiar instrument of the divinity, Damascene says, all " passiones " and " actiones " of Christ's humanity were for us salutary in as much they are the outcome of the power of the divinity. Now since the effect bears some likeness to the cause, Christ's death, whereby in him (man's) mortal life was extinguished for ever (extincta est), he (Damascene) speaks of, as the cause which extinguishes for ever, our sins. His resurrection, indeed, whereby he came back to the new life of glory, he describes as the cause of our justification, through which we return to the newness of justice (Comment in Rom. iv., Lect. iii. p. 66).

Here, in a few words, St. Thomas accurately and powerfully discloses the influence of the resurrection on the Cross. The resurrection established the divinity of Christ. That divinity on the Cross, accepted death in his human nature to destroy death—Christ's mortality was the image of Sin—and used the action of sinners to destroy sin. " O mors, ero mors tua.—O death, I will be thy death" (Anthem Lauds H. Saturday). Likewise, the action of the divinity which preserved Christ as Christ during his death and showed for man Christ's divine triumph over sin and death in man's nature, by restoring Christ's

humanity not only to life but to glorified life, also indicates to the world, that Christ's divinity can and will effect the same for all men—positis ponendis. Thus the resurrection manifests the divinity of Christ in his passion, as also the wonderful life and glory that Christ, because he was God, did effect for man on Calvary—and these, by all that Christ did or by all that Christ allowed to befall his human nature there. His human nature therefore, as the instrument of the Second Person Incarnate, besides the merits which it gained, has a peculiar outward power of bringing home to men certain truths and effects of the passion, which otherwise men would know but very imperfectly—if at all. This seems to be what St. Thomas would convey by the words " Christ's death was salutary to us not only because of merit, but also because of a *certain kind of efficiency*." This " certain kind of efficiency " the Resurrection very much enhanced, as explained. One may remark how beautifully the doctrine of the "Angelic Doctor" corresponds with the etymological meaning of the word " immolation." Immolare—to immolate "—is to sprinkle with sacrificial meal (mola). What was so sprinkled was outwardly marked as the sacrificial victim and as dedicated to the expression, function and purposes of

supreme divine worship. Fr. Swaby writes: "The meal indicated the victim's intimate fellowship and communion with God, the fine flour representing the victim's transformation into holiness by means of the divine sacrifice" (Last Supper and Calvary, p. 49) .

Reflecting on this doctrine of immolation with reference to Holy Mass, a multitude of beautiful and salutary thoughts enter the mind. Nor is there any perceptible reason why this doctrine and its salutary efficiency should not be brought within the easy reach and comprehension even of the most illiterate. One may set down one or two reflections and thoughts, and allow the pious at their leisure, aided by God's grace and the special care of his providence, to drink copiously, according to their personal needs, from this perennial fount of enlightened strength and consolation.

The immolation at Mass has a negative and a positive aspect. The negative aspect bespeaks Christ's death and sufferings as the work of sinners. In the representation of Christ's death at Mass one can therefore see one's own sins, the sins of the present day, and the sins of the world wreaking their malice and destructive agency upon the Saviour. The folly, ingratitude and vile nature of sin thus reach one's very

soul. The Saviour's silence seems to say, My love can bear it all—in fact it bears what you poor sinners should endure and bear. My love endures it all, that you who are my enemies may be free from sufferings, temporally and eternally. Yet the guilt of sin in your hearts, I cannot bear; I cannot be stained with actual sin for your sakes. But, short of that, my love will bear and endure anything! I would have you my friends. Get rid in yourselves of the stain of your sins, and I will help and assist your effort. "Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children" (Luke xxiii. 28). Weep for your sins: and for the sufferings they inflict upon yourselves and upon me! These are your children. "Come to me, all you who labour and are burdened and I will refresh you" (Matt. xi. 28). Suffering with us, and for us, who can doubt the Saviour's sympathy and practical understanding? This seems the lesson deeply impressed by the immolation of the Mass on the faithful of the Early Church. "Because our falls are daily, daily is Christ immolated for us" (Paschase Radbert). "Let us weigh well," says Gregory the Great, "what this sacrifice means to us. Unceasingly, for our forgiveness, it produces the passion of the only-begotten." When this aspect of the

Mass-immolation is firmly grasped, it may be applied in a thousand different ways. The particular application to any particular individual seems best left to the grace of God and to the Holy Ghost. The aspect which appeals to one may not appeal to another. To the earnest and sincere, however, God in his mercy will show the aspect of this great truth, which His wisdom knows to be most fruitful unto their sanctification. In general, sorrow and detestation of sin, together with a realisation of how much one is in need of the Saviour, will be an universal disposition begotten by the considerations of the negative aspect of the Mass-immolation. The Church seems to desire very much that we have these dispositions. She places the "Confiteor" and the "Kyrie" at the beginning of Mass.

The positive aspect of the Mass-immolation consists in realising how Christ's theandric love and power, while perfectly obedient to God, change sin into forgiveness, its disorder into order, its disunion from God into a friendly and supernatural union with Christ himself and with the Father. All this is done as a practical testimony and as an outward manifestation, that God alone is the uncreated author, and the uncreated and all-beatifying end of every creature

This is tantamount to proclaiming that our whole life and its consecration, our own whole happiness and the life and happiness of everything that ministers to our life and full well-being, all equally come from God and all equally depend on God. Yet only in God himself, and in a participation of his infinite happiness, is *our* complete and eternal happiness to be found. On the Cross, Christ not only proclaimed all this, but with his sufferings and with his own life-blood, he most convincingly proclaimed to the world, that he was accomplishing all that God had required, and through his own divine and human love, he was really and truly and effectively uniting men once again to God, the uncreated fountain and the uncreated ocean of perfect life and of perfect and eternal happiness. In the Mass the same Christ is present : the same power is present, the same appreciative love and union of Christ with the Father is present. Through the double consecration and the whole ceremonial of the Mass, Christ is telling the world outwardly that he is really doing now exactly what he was doing on the Cross. Who can doubt that " this telling " is true ; that its efficiency, its supreme worship and its sublime and all-beatifying vitality are now as then, one and the same ? Thus the same Christ who

raised the dead and cured the sick is with us. The same living love that sympathised with the woes and sorrows of the sinner, that understood his misery and cleansed his sin, is with us. The same protection and the same care which he extended to the Apostles are with us. Yet in a sense more intimately than on the Cross is he with us in the Mass. For, in the Mass, he is with us under the appearances of bread and wine, to pass physically into our bosoms and to be our very own. Indeed, if we only fulfil his requirements, he will change us into himself and make us, without losing our individualities, one with him—our lives living in, through and with his eternally glorified life. Living here below, it is true, but imperfectly yet daily growing more and more as, through his love, we daily more and more participate in his divine life, until the shadows disappear and the pledge here given of eternal beatitude shall later find full realisation in the full light of his glorified presence in heaven. How wonderfully does the immolation in Mass bring Calvary with all its lessons, with all its reality, with all its worth, actually before us! Jesus, really and truly present here under the sacrificial species, silently yet eloquently proclaims that his living and unchangeable love, is loving now as it loved on the Cross, is plead-

ing now as it pleaded on the Cross, is effecting and giving now all that it effected and gave on the Cross. Verily in the Mass-immolation Jesus himself is truly making known and is truly giving the whole redemption of Calvary. Personally, he is making it known and he is giving it to us in our generation as personally he made it known and gave it to past generations and as personally he will make it known and will give it to all future generations.

L. D. S.

(Laus Deo Semper—Praise be to God always.)

J. AND J. GRAY, PRINTERS, EDINBURGH.

236.342
B 794
6734
BROSNAN, J. BRODIE
AUTHOR
What Is Sacrificial Immolation?
TITLE
DATE LOANED | BORROWER'S NAME | ROOM NUMBER
SEP 22
OCT 4
OCT 11
OCT 22
NOV 1
6734